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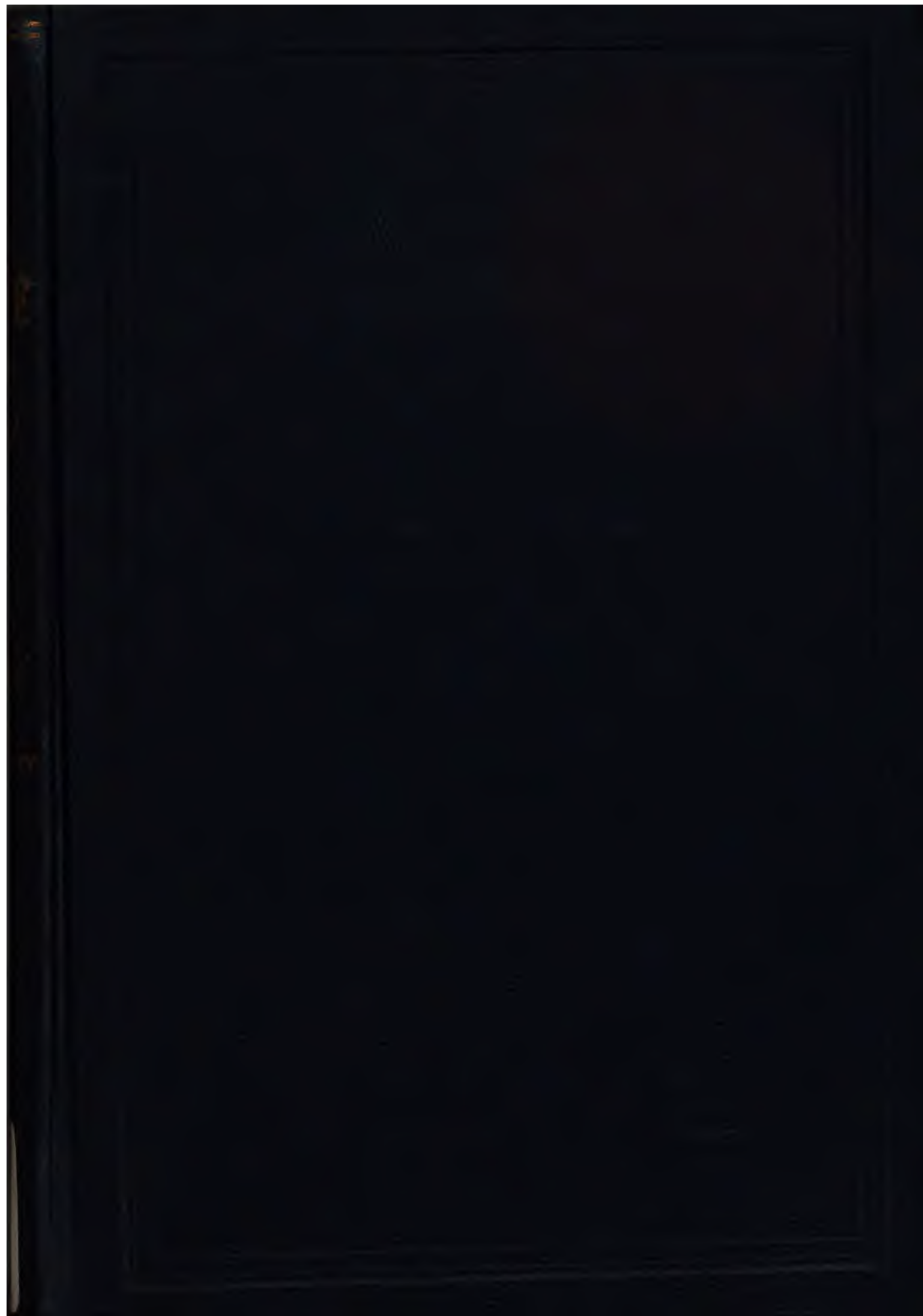
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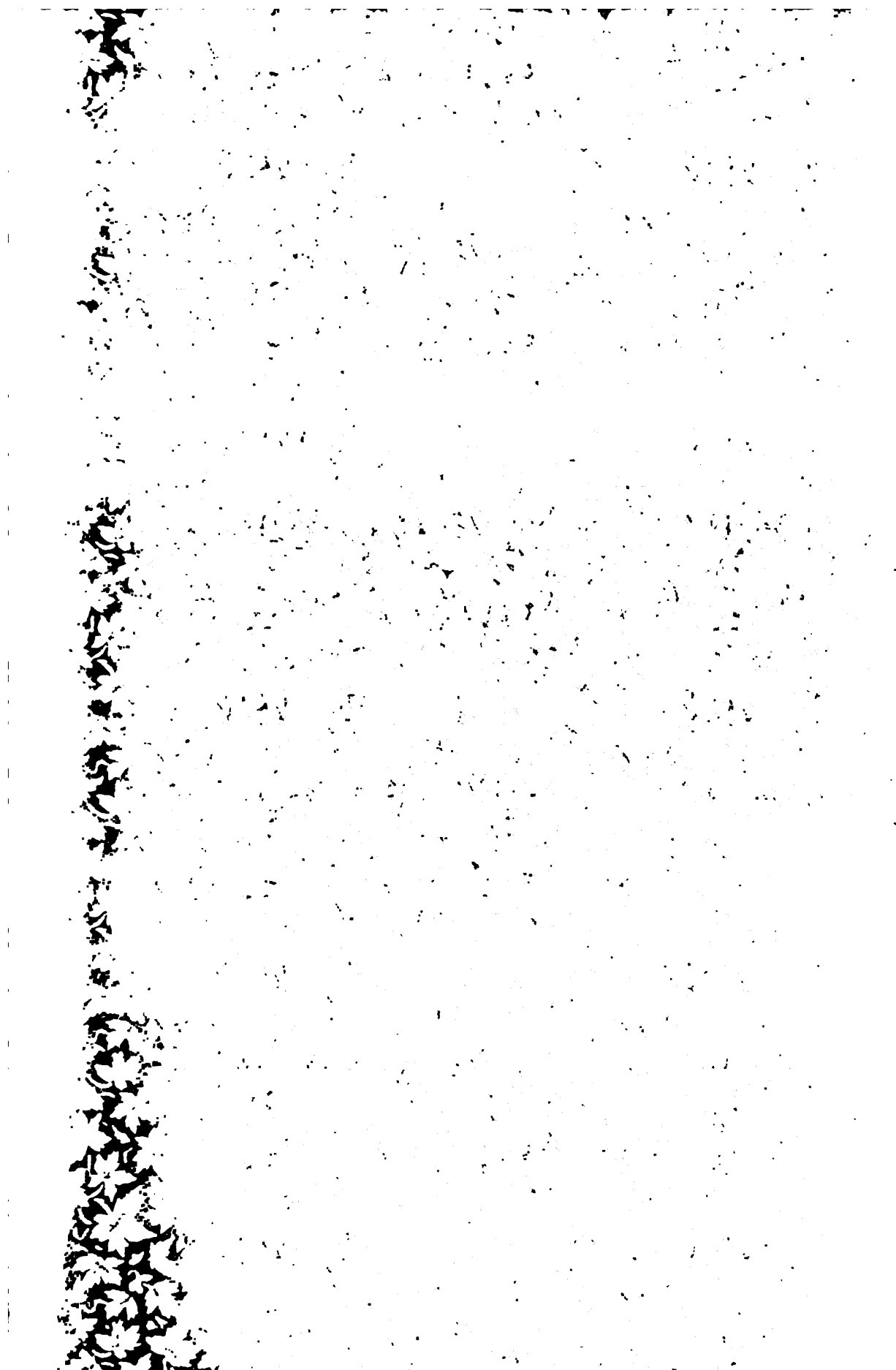


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## Pharaoh's Daughter Finds Moses

BY JACOPO ROBUSTI, COMMONLY CALLED TINTORETTO, CHIEF OF THE VENETIAN ARTISTS OF THE LATER SIXTEENTH CENTURY.

✱

*"When she saw the ark among the flags, she sent her maid to fetch it."—Ex., 2, 5.*

**I**N this, one of the most famous pictures of the great Italian period of painting, the artist Tintoretto pictures the finding of the infant Moses by the river side. The mediæval artists knew little or nothing of the life and costumes of biblical days. It scarcely even occurred to them that those days had been different from their own. Hence they painted the Egyptian women in mediæval Italian costumes and amid Italian scenery. The difference, however, is unimportant; for the Bible story is of such world-wide significance and of such human simplicity that its truths can readily be adapted to every age and clime.

Recent art has even produced quite a school of religious painters who try to bring home the meaning of Christ's life by picturing him in the midst of people in modern costumes. So, here, the handmaids of the princess stoop above the babe with a grace and tenderness peculiar to no single century, with a motherly instinct which is eternal, and was as true in mediæval Italy as in ancient Egypt. The rich jewels of the princess do not alter her woman's heart.



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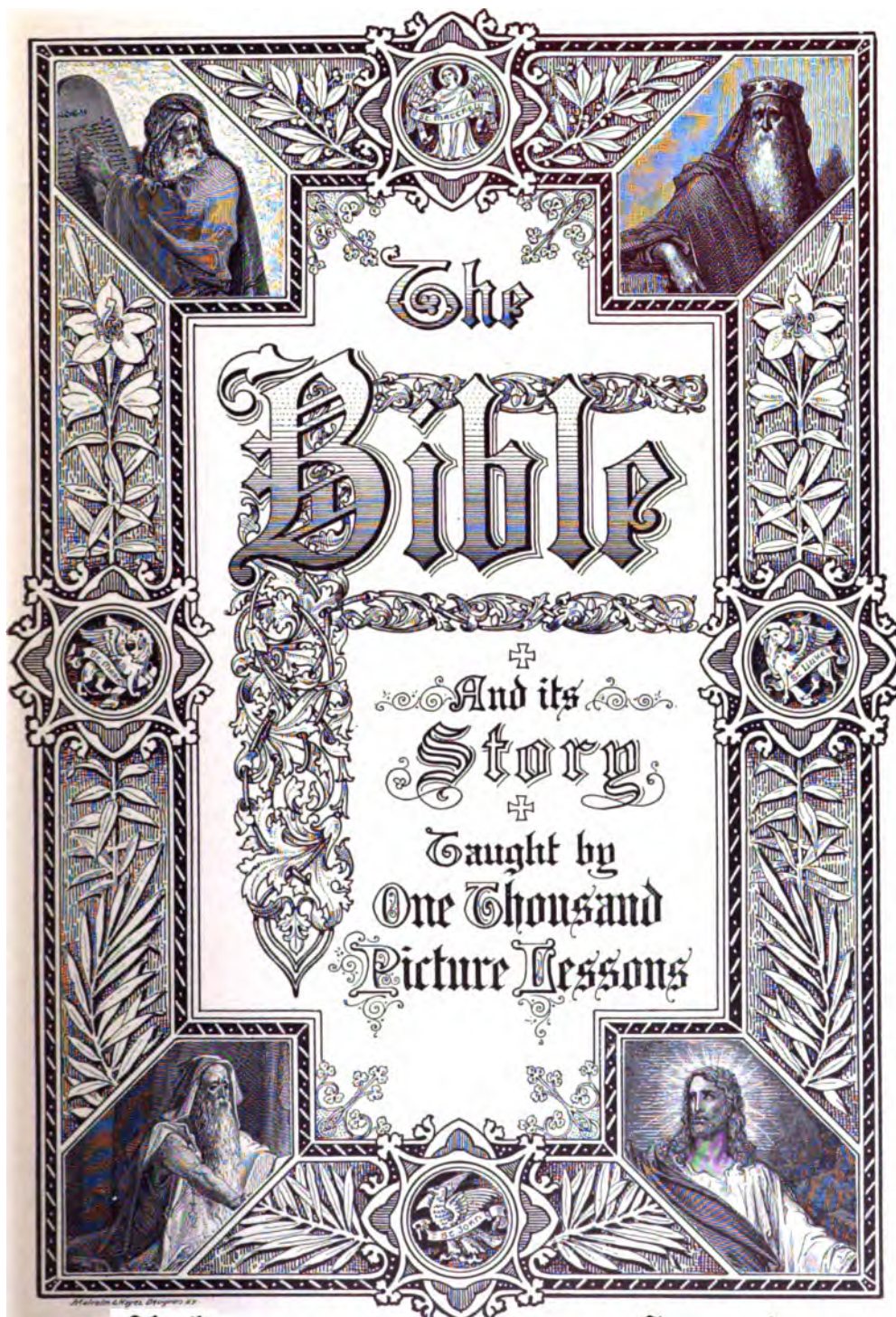
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Volume

Second





Bible. English. Authorized. 1911  
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# *The* BIBLE

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## AND ITS *STORY*

"I am Alpha and Omega, the beginning and the end, the first and the last."—*Revelations*, 22, 13.

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God."—*Daniel Webster*.

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life."—*Goethe*.

"The word unto the prophet spoken  
Was writ on tablets yet unbroken."—*Emerson*.

"The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart."—*Napoleon*.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—*Isaiah*, 40, 8.

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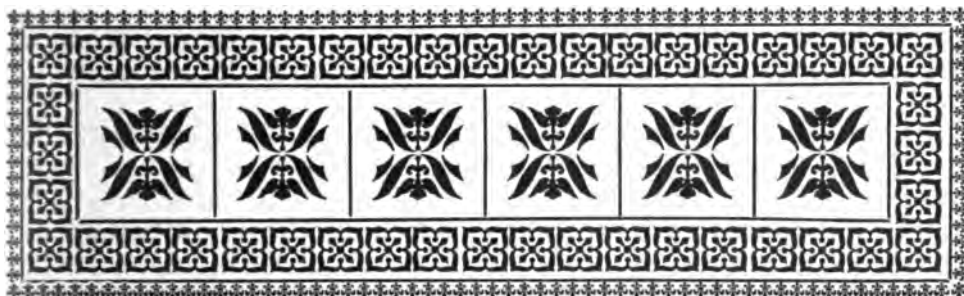
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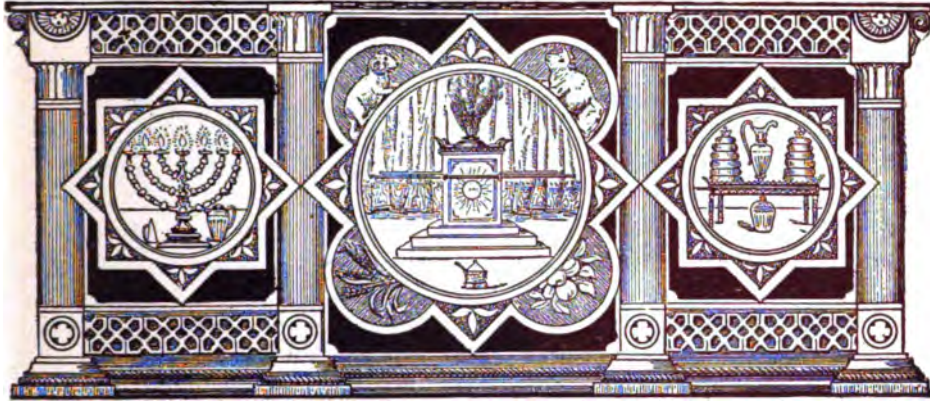
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THE THIRD BOOK OF MOSES CALLED

# Leviticus

## Chapter 11

1 What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What fowls. 29 The creeping things which are unclean.



AND the Lord spake unto Moses and to Aaron, saying unto them, .

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud,<sup>1</sup> among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

<sup>1</sup>The phrase "cheweth the cud" is not an exact interpretation of the Hebrew. The Hebrew expression includes all animals which carrying food a long time, rechew it. The hare thus carries his food in his cheeks, while the phrase "cud chewing" implies in English that the food has been swallowed before being rechewed.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle; and the ossifrage, and ospray,<sup>1</sup>

14 And the vulture, and the kite after his kind;

15 Every raven after his kind:

16 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.<sup>2</sup>

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws,<sup>3</sup> among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

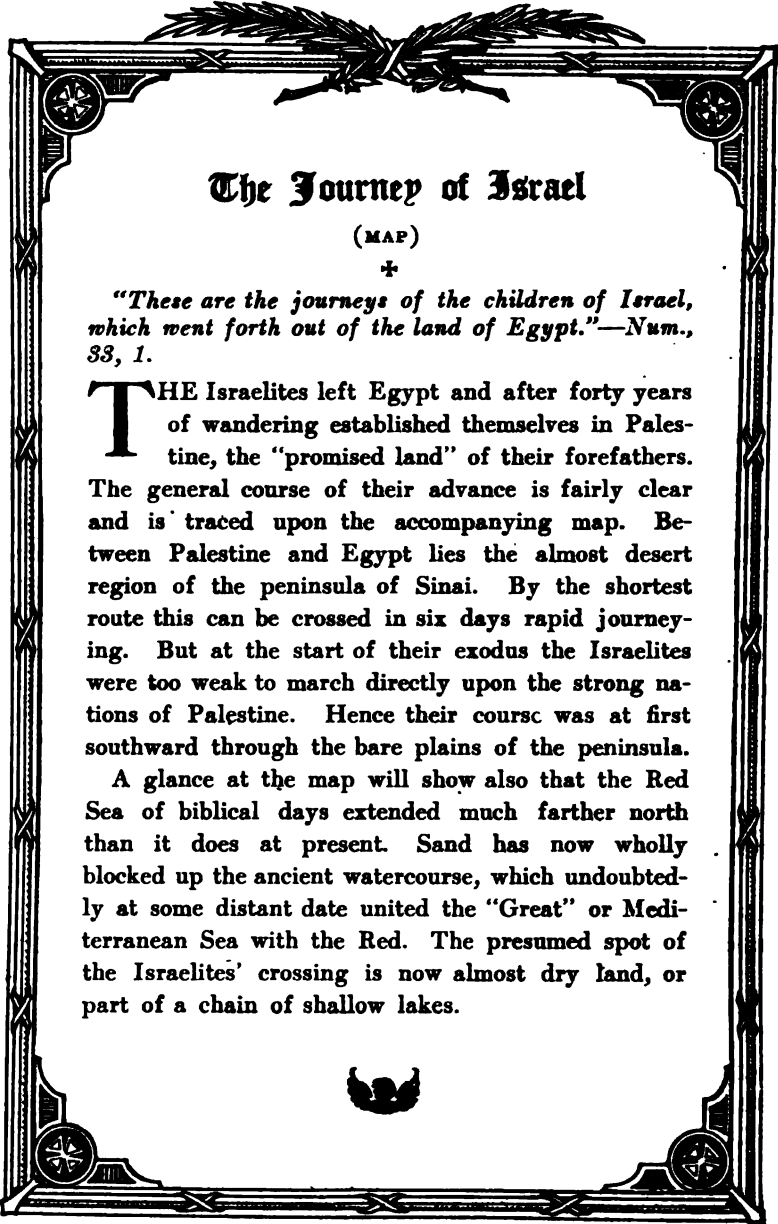
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

<sup>1</sup>Some of the names in the list of birds in this verse and the following are uncertain of translation. The list has been altered in the Revised Version, so that the names come in the following order: eagle, gier eagle, ospray, kite, falcon, raven, ostrich, night-hawk, sea-mew, hawk, little owl, cormorant, great owl, horned owl, pelican, vulture, stork, heron, hoopoe, bat. <sup>2</sup>These names represent four kinds of locusts, not very definitely known. The Revised Version substitutes "cricket" for "beetle." <sup>3</sup>That is, members of the cat family, and dogs, and similar wild animals, as opposed to the inoffensive hoofed animals.







## The Journey of Israel

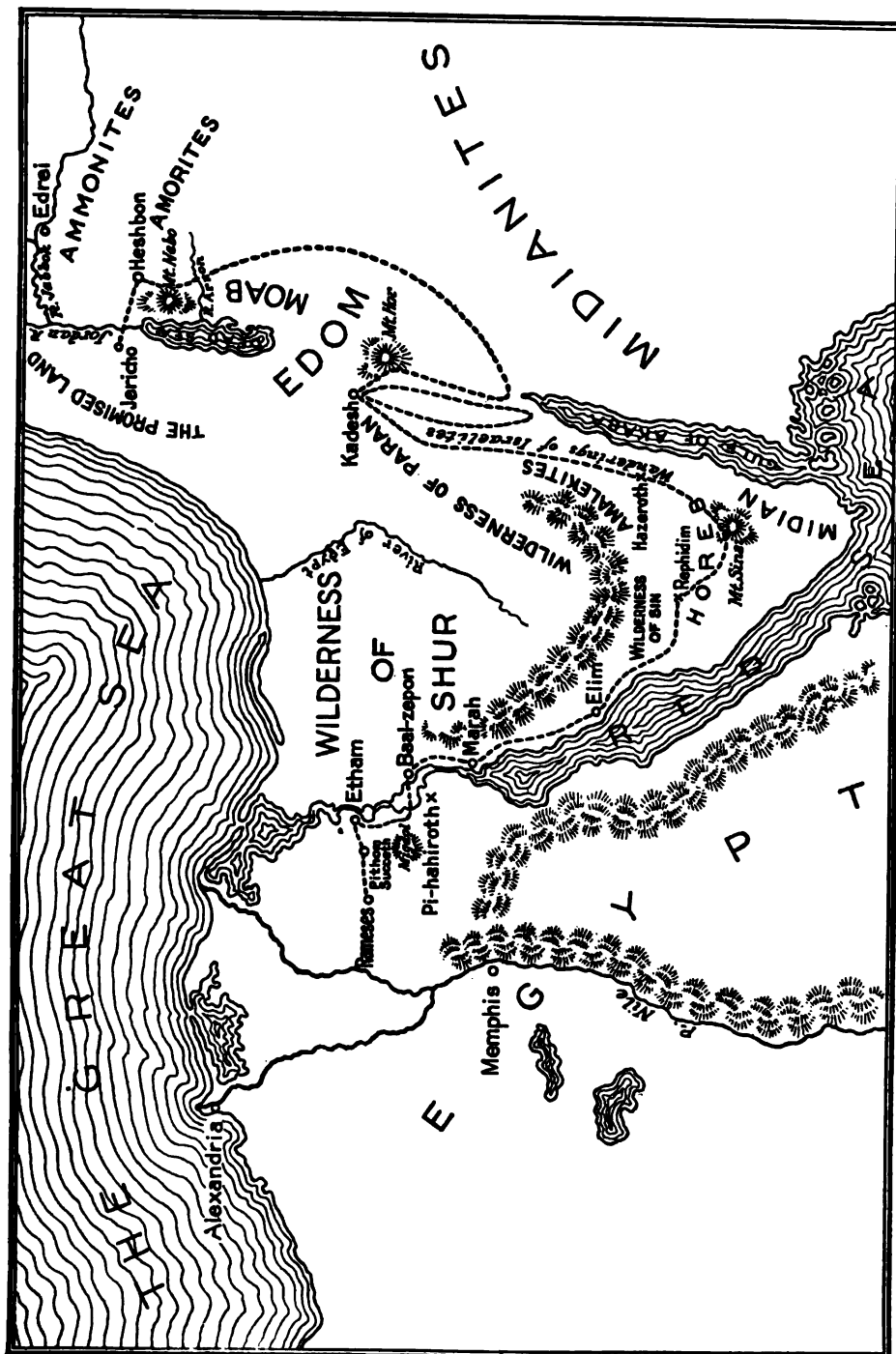
(MAP)

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*"These are the journeys of the children of Israel, which went forth out of the land of Egypt."—Num., 33, 1.*

**T**HE Israelites left Egypt and after forty years of wandering established themselves in Palestine, the "promised land" of their forefathers. The general course of their advance is fairly clear and is traced upon the accompanying map. Between Palestine and Egypt lies the almost desert region of the peninsula of Sinai. By the shortest route this can be crossed in six days rapid journeying. But at the start of their exodus the Israelites were too weak to march directly upon the strong nations of Palestine. Hence their course was at first southward through the bare plains of the peninsula.

A glance at the map will show also that the Red Sea of biblical days extended much farther north than it does at present. Sand has now wholly blocked up the ancient watercourse, which undoubtedly at some distant date united the "Great" or Mediterranean Sea with the Red. The presumed spot of the Israelites' crossing is now almost dry land, or part of a chain of shallow lakes.





30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.<sup>1</sup>

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down; *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For *I am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for *I am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For *I am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for *I am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living

<sup>1</sup>This list in the Revised Version gives in succession, the weasel, mouse, great lizard, gecko, land crocodile, lizard, and lizard and chameleon.

creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

## Chapter 12

*1 The purification of women after childbirth. 6 Her offerings for her purifying.*

**A**ND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three-score and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest;

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

## Chapter 13

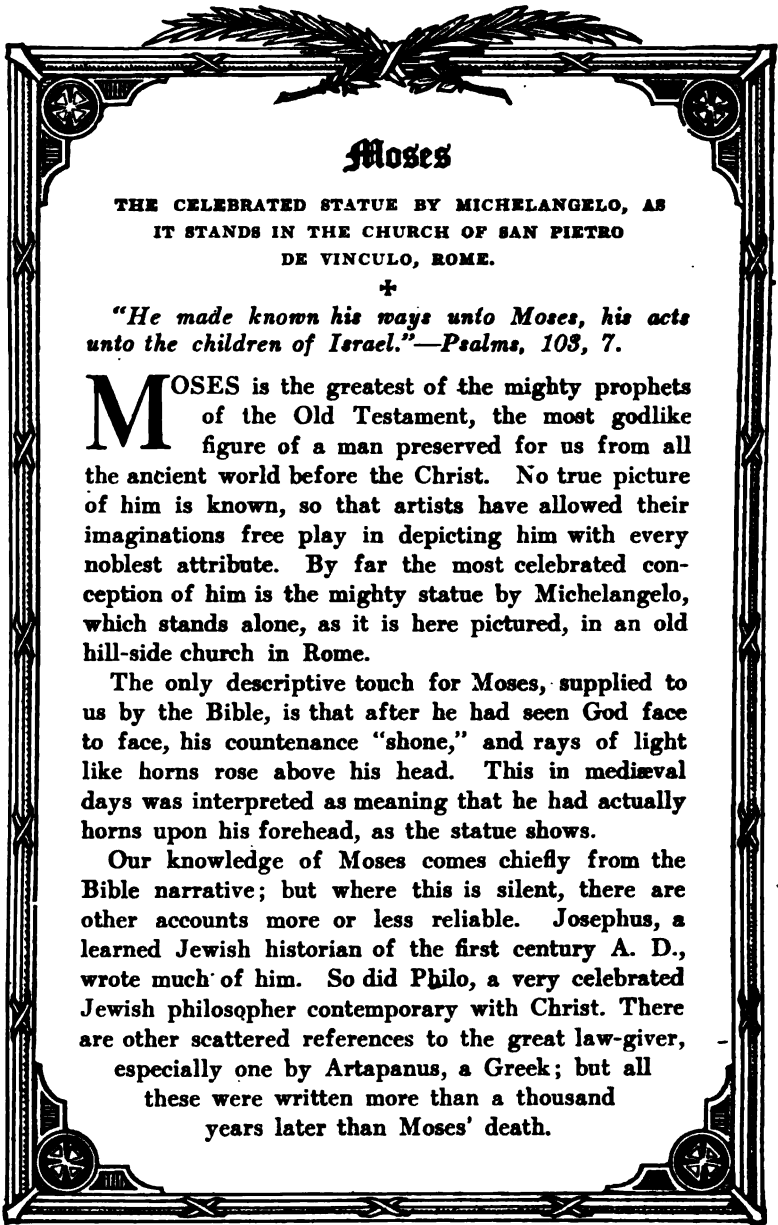
*1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

**A**ND the LORD spake unto Moses and Aaron, saying,  
2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be





## Moses

THE CELEBRATED STATUE BY MICHELANGELO, AS  
IT STANDS IN THE CHURCH OF SAN PIETRO  
DE VINCULO, ROME.

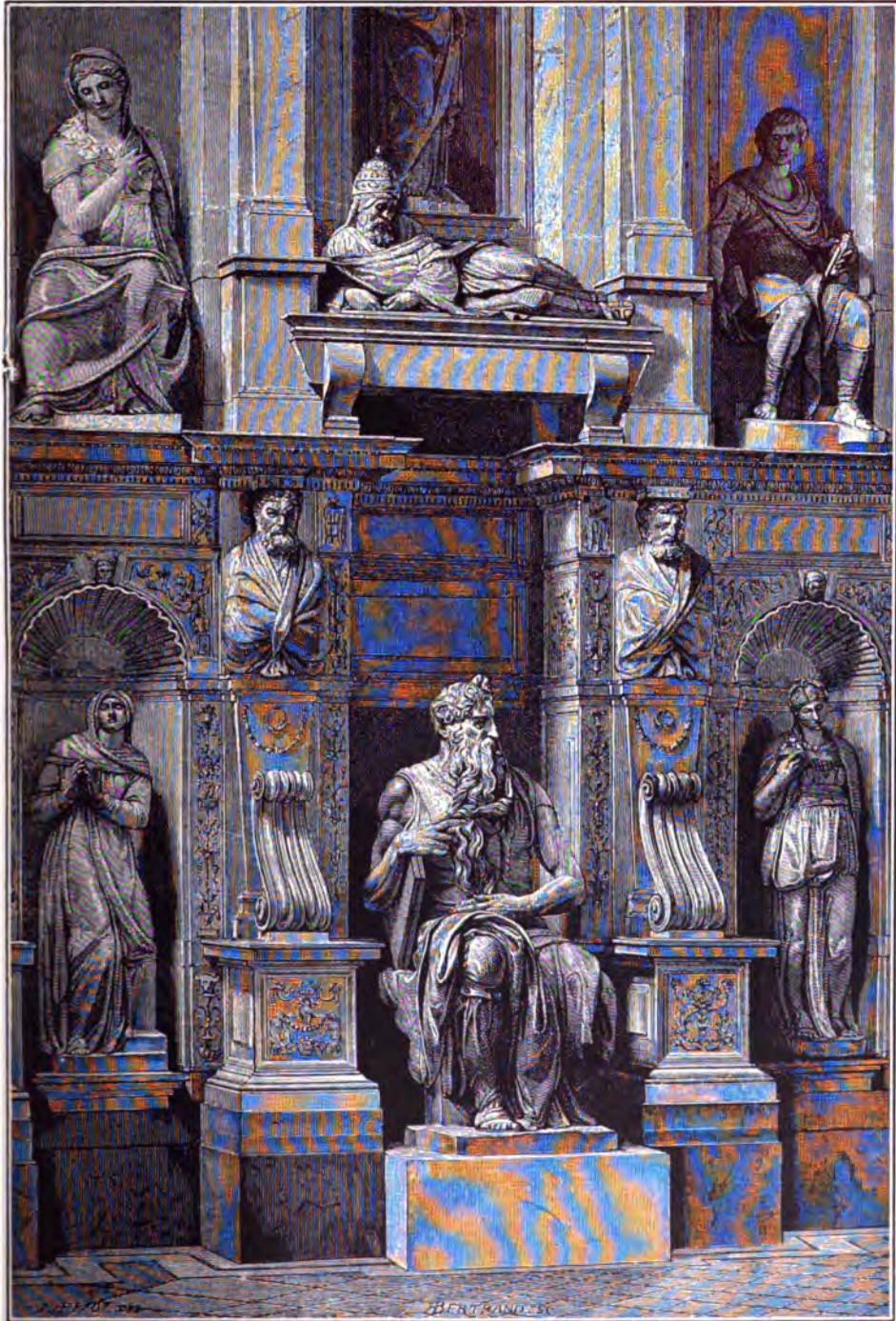
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*"He made known his ways unto Moses, his acts  
unto the children of Israel."—Psalms, 103, 7.*

**M**OSES is the greatest of the mighty prophets of the Old Testament, the most godlike figure of a man preserved for us from all the ancient world before the Christ. No true picture of him is known, so that artists have allowed their imaginations free play in depicting him with every noblest attribute. By far the most celebrated conception of him is the mighty statue by Michelangelo, which stands alone, as it is here pictured, in an old hill-side church in Rome.

The only descriptive touch for Moses, supplied to us by the Bible, is that after he had seen God face to face, his countenance "shone," and rays of light like horns rose above his head. This in mediæval days was interpreted as meaning that he had actually horns upon his forehead, as the statue shows.

Our knowledge of Moses comes chiefly from the Bible narrative; but where this is silent, there are other accounts more or less reliable. Josephus, a learned Jewish historian of the first century A. D., wrote much of him. So did Philo, a very celebrated Jewish philosopher contemporary with Christ. There are other scattered references to the great law-giver, especially one by Artapanus, a Greek; but all these were written more than a thousand years later than Moses' death.







not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: *it is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: *it is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;

11 *It is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: *it is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: *it is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: *it is a plague.*

23 But if the bright spot stay in his place, *and* spread not, *it is a burning boil*; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in sight* deeper than the skin; *it is a leprosy* broken out of the burning: wherefore the priest shall pronounce him unclean: *it is the plague of leprosy.*

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: *it is the plague of leprosy.*

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; *it is a rising of the burning*, and the priest shall pronounce him clean: for it *is an inflammation of the burning.*

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be in sight* deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: *it is a dry scall, even a leprosy upon the head or beard.*

31 And if the priest look on the plague of the scall, and, behold, it *be not in sight* deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be not in sight* deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be in sight* deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black

[illegible]



## Building the Treasure Cities

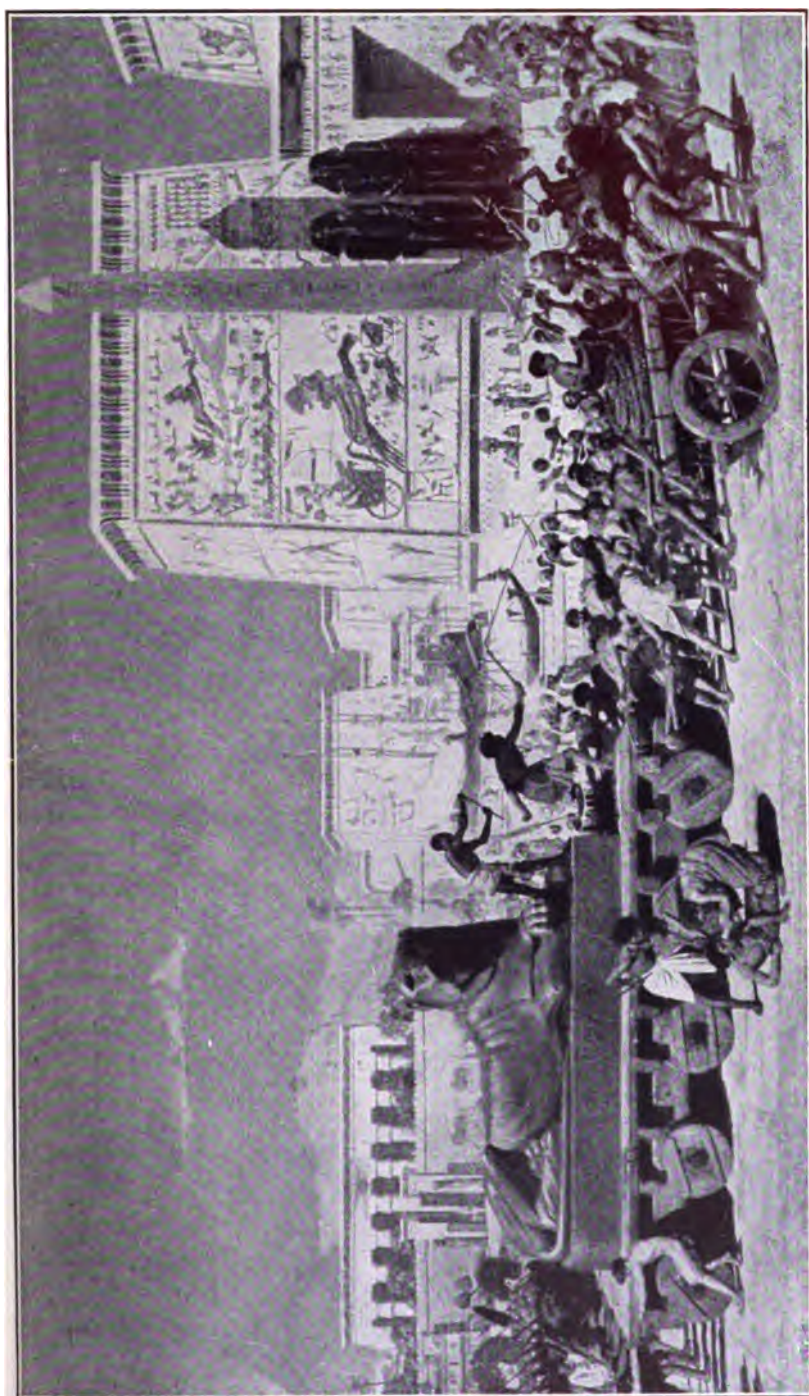
AFTER SIR E. J. POYNTER, PRESIDENT OF THE  
BRITISH ROYAL ACADEMY.

+

*"And the children of Israel were fruitful and increased abundantly."—Ex., 1, 7.*

**W**E know from Egyptian history that the "shepherd kings" who ruled the land in Joseph's day, were driven out after long warfare and there came a new dynasty of native Pharaohs who, in biblical phrase, "knew not Joseph." Naturally these Egyptian rulers had no love for the Israelites, who were Asiatic foreigners.

For a time, however, little attention was attracted to the Hebrews, until the promise of God began to be fulfilled and their numbers increased amazingly. In the course of perhaps two centuries they became a nation. Then fear of them arose in Egyptian minds. A "new king," probably the haughty and successful conqueror Rameses II, dreaded lest the Israelites might suddenly rise and seize upon the entire land, as the earlier "shepherd kings" had done. So he forced the unfortunate foreigners into bondage, he "set over them taskmasters to afflict them with their burdens." Great building works were begun in northeastern Egypt, the "land of Goshen," where the Hebrews dwelt; and the race were forced into hard toil under that tropic sun, digging canals, erecting walls and cities, especially "Pithom and Raamses" the two great "treasure cities," mighty frontier fortresses meant to hold the builders themselves in check, while blocking the path of any Asiatic invader.





hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald, *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague *be* greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague *be* spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague *be* not spread in the garment, either in the warp, or in the woof, or in any thing of skin;



54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

## Chapter 14

<sup>1</sup> The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 43 The cleansing of that house.

**A**ND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:<sup>1</sup>

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall

<sup>1</sup>The word "scarlet" here and in the following passages means a piece of scarlet cloth; hyssop is a plant.





## Labor Made Bitter

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR  
VON CAROLSFELD, A LEADER OF THE GER-  
MAN NAZARINE SCHOOL.

†  
*"And they made their lives bitter with hard bond-  
age."—Ex., 1, 14.*

**D**ESPITE the severe labor exacted of the Hebrews, the promise of God remained and they continued to increase in number, so that Pharaoh became ever more fearful of them. He increased their work, "in mortar and in brick, and in all manner of service in the field"; he hoped to see them exhausted and perishing; their taskmasters had orders to drive them "with rigour." Men stood over them with whips, cursing and forcing them to unceasing effort.

Still they "multiplied," and Pharaoh, knowing not that he was striving against God Himself, determined on measures even more direct. Hideously cruel and criminal his course seems to us, though we must remember that human life was held as a less sacred thing in those days before the Christ. Pharaoh commanded the nurses who attended at childbirth to smother each new born child if it were a male. So should this dreaded Israelite race be ended forever. But the nursing women were afraid; they "feared God" and made every method of excuse sooner than commit the awful wholesale murder commanded of them.







shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year, without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.<sup>1</sup>

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it is most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering.

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

<sup>1</sup>The log is a Hebrew measure of a little over a pint.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law of *him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

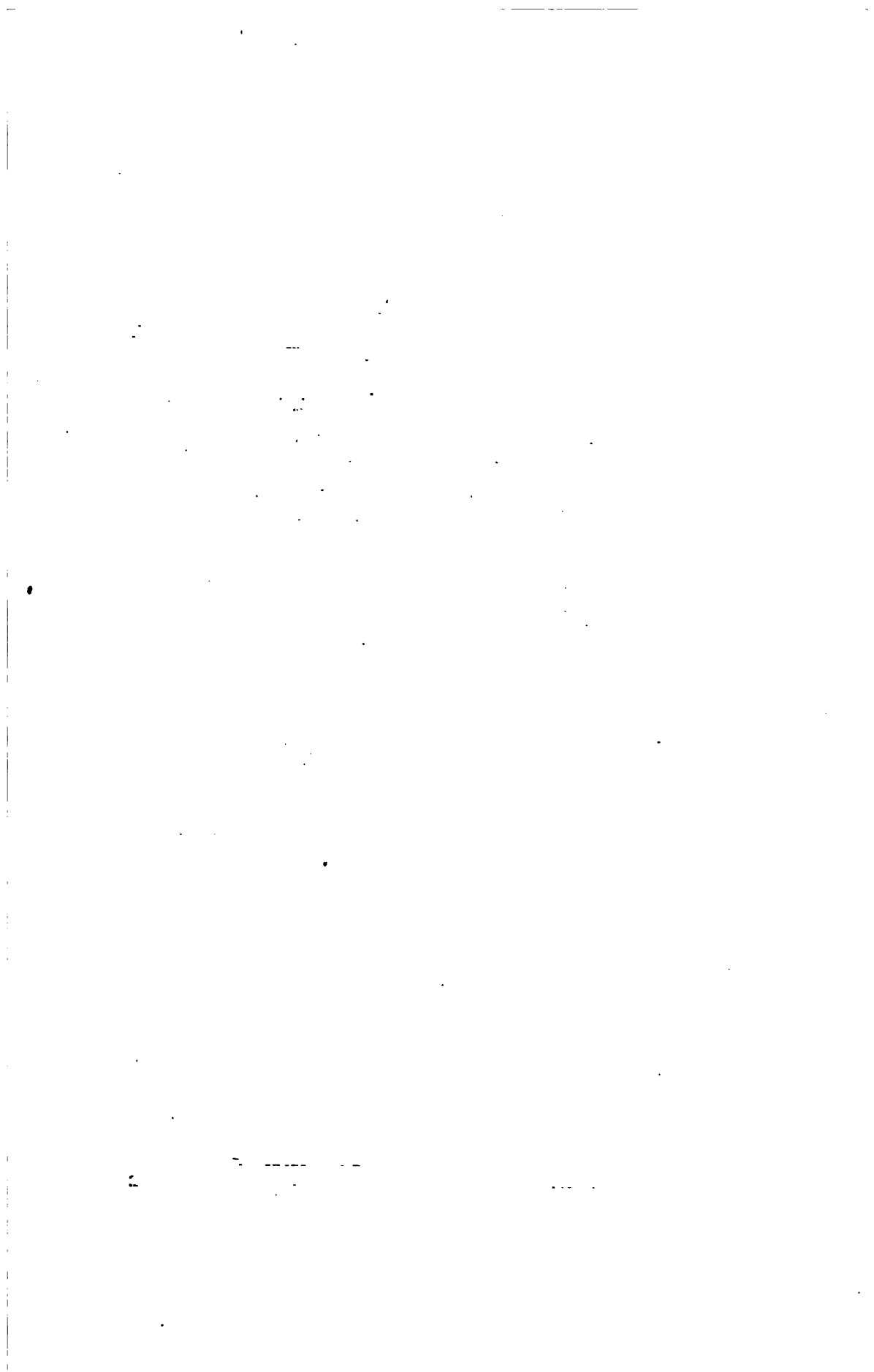
35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;







## The Hiding of Moses

BY KARL PFANNSCHMIDT, A GERMAN ARTIST,  
DIED 1887 IN BERLIN.

†  
*"And when she saw him that he was a goodly child, she hid him three months."—Ex., 2, 2.*

**P**HARAOH'S resolve to exterminate the children of Israel finally reached the climax at which the biblical story leaves it. Throwing off all secrecy, he gave open orders to the Hebrews themselves, to his troops, and to all his subjects, that every male child born among the Hebrews must be "cast into the river," the sacred Nile. Probably the slaughter was represented as a sort of religious sacrifice; and the command must have been withdrawn at some later date, for at the exodus eighty years afterward there were children and men apparently of every age among the wanderers.

In the time of this fiercest persecution Moses was born. His parents, we are told, "were not afraid of the king's commandment," and in defiance of it, braving death themselves, kept the babe for three months hidden in their house. The father's name was Amram; he was a grandson of Jacob's third son, Levi, and of him we learn no more except that he lived to be a hundred and thirty-seven, and thus may possibly have taken part in the great exodus. The mother was Jochebed, also a descendant of Levi. She had already two children, a half-grown daughter Miriam, and a three year's boy Aaron. And Miriam aided her in her efforts to secrete the babe.





40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

## Chapter 15

<sup>1</sup> *The uncleanness of men in their issues.*    <sup>13</sup> *The cleansing of them.*    <sup>19</sup> *The uncleanness of women in their issues.*  
<sup>28</sup> *Their cleansing.*



AND the LORD spake unto Moses and to Aaron, saying,

<sup>2</sup> Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of his issue* he *is* unclean.

<sup>3</sup> And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

<sup>4</sup> Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

<sup>5</sup> And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>6</sup> And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>7</sup> And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>8</sup> And if he that have the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>9</sup> And what saddle soever he rideth upon that hath the issue shall be unclean.

<sup>10</sup> And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>11</sup> And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

<sup>12</sup> And the vessel of earth, that he toucheth, which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

<sup>13</sup> And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

<sup>14</sup> And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

<sup>15</sup> And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

<sup>16</sup> And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.





## Finding the Ark

BY THE CONTEMPORARY ENGLISH ARTIST,  
J. YOUNG HUNTER.

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*"And the daughter of Pharaoh came down to wash herself at the river."—Ex., 2, 5.*

**A**S the infant Moses grew, it became impossible to conceal him in the house, and his mother, Jochebed, decided on the desperate expedient of placing him in a little ark or basket made of rushes, and hiding this beside the Nile. Perhaps the finder, not knowing the child was a Hebrew, or even if guessing at it, might adopt him. Some writers tell us that she laid this plan with deliberate reference to Pharaoh's daughter, knowing where the latter was accustomed to come down to the Nile to bathe, and watching for the princess' approach.

The Bible, however, says nothing of such an aim; the appearance of the princess seems as if accidental, or rather providential, God-directed. Who was she, this gentle-hearted Egyptian whose influence was thus to shape the first forty years of Moses' life. Josephus gives her name as Thermuthis; another author calls her Merrhis, and says that she was wedded but childless, and longed eagerly for a son. The Bible is content to pass her by unnamed and undescribed, telling only that she noticed the ark, sent a maid to fetch it, and when she saw the babe within and he wept, she "had compassion on him, and said, This is one of the Hebrews' children."









1

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

## Chapter 16

<sup>1</sup> How the high priest must enter into the holy place. <sup>11</sup> The sin offering for himself. <sup>15</sup> The sin offering for the people. <sup>20</sup> The scapegoat. <sup>29</sup> The yearly feast of the expiations.

**A**ND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.<sup>1</sup>

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as

<sup>1</sup>Both the American and English revisions substitute for the word scapegoat the original Hebrew word "Azazel," the proper name of an evil spirit.

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## The Adoption of the Babe

FROM THE SERIES ON THE CHILDHOOD OF MOSES  
BY KARL PFANNSCHMIDT.

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*"Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"—Ex., 2, 7.*

**H**AD Moses been an ugly or imperfect infant his fate might have been wholly different, but the Bible tells us he was "goodly," "proper," and "exceeding fair." The heart of the childless princess went out to him at once, and she resolved to adopt him as her own. Meanwhile his mother had by no means deserted him. She had placed her daughter, Miriam, to watch "afar off, to wit what would be done to him." Miriam, seeing that the princess was touched, went forward boldly. Was it by her mother's instruction, or a sudden inspiration of her own? She asked the princess, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

"And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." Doubtless the keen-witted princess guessed the meaning of this simple artifice; if so she connived at it. The babe was given back to Jochebed to nurse; her mother heart was made glad. But the princess made it positive that the boy was to belong to her by adoption. Jochebed must stand only as a hired nurse. Despite her son's high fortune, the mother was not wholly happy.







he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.



29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

## Chapter 17

<sup>1</sup> The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. <sup>7</sup> They must not offer to devils. <sup>10</sup> All eating of blood is forbidden. <sup>15</sup> and all that dieth alone, or is torn.

**AND** the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils<sup>1</sup>, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

<sup>1</sup>The Hebrew word is *setrim* which means literally "the hairy ones" and is translated in the Revised Version by "he-goats" or "satyrs."





## Moses Tramples the Crown

AFTER THE PAINTING BY NICOLAS POUSSIN, THE  
GREAT FRENCH MASTER OF THE SEVEN-  
TEENTH CENTURY.

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*"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son."—Ex., 2, 10.*

FROM the moment of Moses' formal installation in the palace as the princess' adopted son, the Bible passes directly to the moment when, four decades later, he espoused his own people's downtrodden cause. For the intervening portion of his life we must seek other sources.

Josephus tells us the well-known legend illustrated in this picture. The princess Thermuthis one day brought the child to her father; and he, consenting to the lad's adoption, playfully took off his crown and placed it upon Moses. The child in playing with the glittering thing suddenly placed it under his feet and stood upon it. This was a most evil omen of what he might do in the future, especially as a soothsayer had some years before prophesied to Pharaoh that a Hebrew babe was about to be born who would destroy the power of Egypt. Some of those in the room would have slain the child at once; but Thermuthis seeing his peril snatched him away and fled, and Pharaoh spared him. The parallelism of this legend with the biblical account of Christ's infancy is obvious. Indeed through all Moses' career there appear many interesting points of similarity to the life of the Redeemer.





8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

## Chapter 18

1 Unlawful marriages. 19 Unlawful lusts.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *I am* the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: *I am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: *I am* the LORD.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: *I am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech<sup>1</sup>, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

<sup>1</sup>Molech was worshipped by the Ammonites, and human sacrifices were made to him.







## The Scene of Moses' Youth

BY ERNST KOERNER, A CONTEMPORARY GERMAN  
ARTIST.

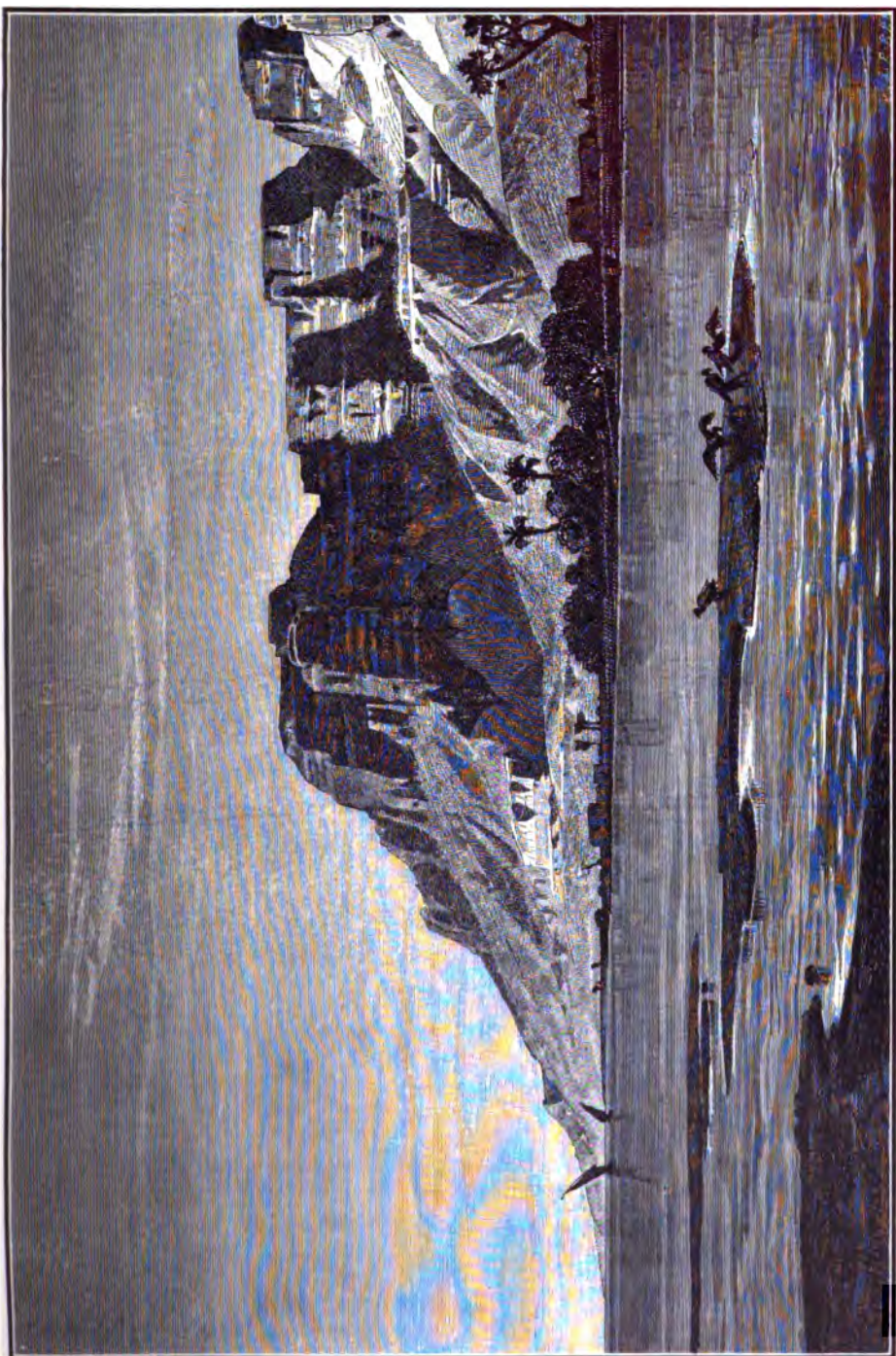
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*"And Moses was learned in all the wisdom of the Egyptians."—Acts, 7, 22.*

**B**ROUGHT up in highest rank among the Egyptians, Moses must have spent much of his life at their capital, which was then Memphis, on the banks of the lower Nile. He must have gazed often upon the mighty structure which even then loomed in stately antiquity beside the sacred stream. All the remarkable "wisdom" of the Egyptians was open to him, and in the Acts of the Apostles we are assured that he gathered all, including the secret knowledge of the priesthood, which enabled them to do wonders that seemed miraculous to common eyes.

Moses was also "mighty in deeds." One legend tells of his saving Egypt by leading an army against the Ethiopians who had invaded and almost mastered the land, until an oracle bade Pharaoh "appeal to the Hebrew" for aid. Then Moses conquered them. While little real faith can be placed in these romantic tales, it seems likely that Moses was a vigorous and powerful chieftain and a successful general in the Egyptian wars. It is certain that he held a high position at the court of Pharaoh. Then he deliberately abandoned all his power to cast his lot with that of his afflicted brethren.







25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any* one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

## Chapter 19

*A repetition of sundry laws.*

**A**ND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

4 ¶ Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.



## The Egyptian Slain

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

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*"He slew the Egyptian and hid him in the sand."*  
—Ex., 2, 12.

**I**T was from no imperative command of God that Moses first took up the cause of the Israelites. It was an act done by the man himself, a manly act. The Bible tells us that he "went out unto his brethren, and looked on their burdens." Doubtless he often talked with them, perhaps even appealed to Pharaoh in an effort to alleviate their lot. But in vain. Then one day, as the story is told in Exodus and again more fully in the Acts of the Apostles (Chapter 7), Moses saw an Egyptian illtreating an unfortunate Hebrew. Remonstrance proving unavailing, he slew the oppressor.

Perhaps the deed was one of sudden rage, though the artist Schnorr depicts it rather as a premeditated thing. The Bible says that Moses "looked this way and that way" before he struck. He thought himself unobserved, and hid the Egyptian's body in the sand. Yet the whisper of what he had done spread among the Hebrews. Either there was a secret onlooker, or the rescued man himself told the tale in gratitude. Moses may have hoped thus to win acceptance as a leader among his people. If so the next day undeceived him. He intervened between two quarrelling Israelites, and was answered by one with an angry sneer, "Intendest thou to kill me, as thou killedst the Egyptian? So Moses saw that they would use his deed against him.





13 ¶ Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour:<sup>1</sup> I *am* the LORD.

17 ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof *as* uncircumcised: three years shall it be *as* uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.<sup>2</sup>

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

<sup>1</sup>This command has usually been understood to mean that one must not stand aside idly while another is in danger of death; or better perhaps, one must not seek his blood; that is, slay him. <sup>2</sup>To "observe times" is translated in the Revised Version to "practise augury."





8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 ¶ And the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the aduress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nations, which I





## The Daughters of Reuel

BY BOTTICELLI, ONE OF THOSE ODD MEDIAEVAL  
PICTURES WHICH PRESENT SEVERAL  
SUCCESSIVE INCIDENTS AS HAP-  
PENING AT ONCE.

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*"Now the priest of Midian had seven daughters:  
and they came and drew water."—Ex., 2, 16.*

**W**HEN Pharaoh learned of the killing of the Egyptian he "sought to slay Moses." Perhaps the monarch remembered the oracle's warning against the "Hebrew babe." At any rate it was evident that Moses had preferred the kindred of his birth to the kindred of his adoption, and under such a leader the dreaded Israelites might be roused into a terrible rebellion. So Moses was marked for death; but he knew his danger and "fled from the face of Pharaoh."

Out into the deserts of Sinai he fled, following perhaps the very route along which later he was to lead the children of Israel; and, wearied and travel stained, he reached at length the land of Midian, which lay on both shores of the eastern arm of the Red Sea. He had made his first effort to aid his people and had failed utterly. He was become an exile and a fugitive. In pensive mood he seated himself by a well in Midian, and there met the seven daughters of the priest of the land. The damsels came to water their flocks, and Moses aided them. He, who had been a prince in Egypt, lent his courteous strength to lighten the toil of those wild shepherdesses.





cast out before you; for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beasts, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

## Chapter 21

1 Of the priest's mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

**A**ND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shall sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose

head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I *am* the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

## Chapter 22

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

## THE HISTORY OF THE UNITED STATES

BY  
JAMES M. SMITH

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THE HISTORY OF THE UNITED STATES  
BY JAMES M. SMITH  
VOLUME I  
THE FOUNDING OF THE NATION  
1776-1789  
THE HISTORY OF THE UNITED STATES  
BY JAMES M. SMITH  
VOLUME II  
THE GROWTH OF THE NATION  
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THE CIVIL WAR  
1861-1865  
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VOLUME IV  
THE RECONSTRUCTION  
1865-1877  
THE HISTORY OF THE UNITED STATES  
BY JAMES M. SMITH  
VOLUME V  
THE MODERN NATION  
1877-1900

1877





## Moses Drives Off the Shepherds

FROM THE BIBLICAL SERIES BY HEINRICH  
SCHOPIN, DIED 1880.

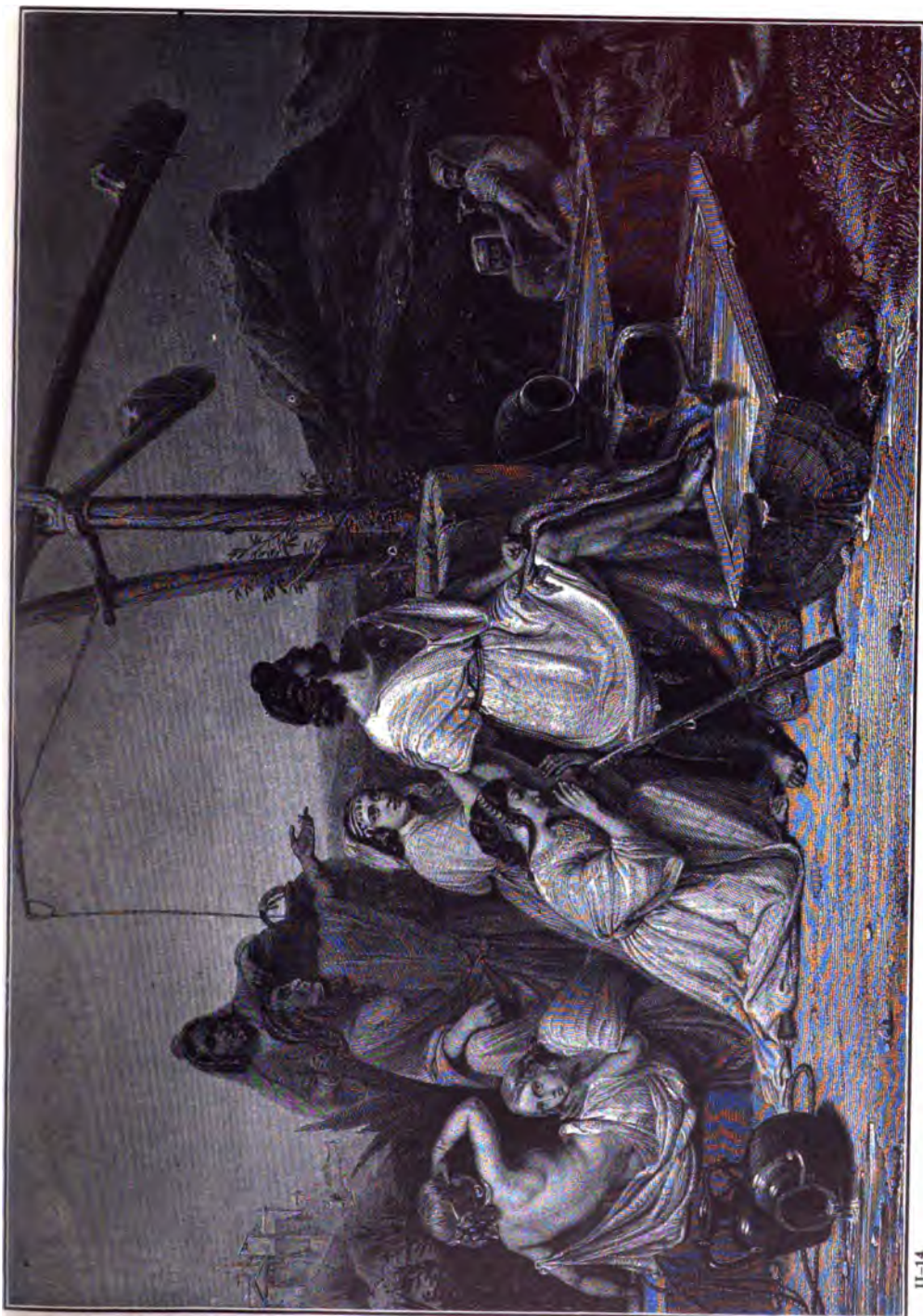


*"And they said, An Egyptian delivered us out of the hand of the shepherds."—Ex., 2, 19.*

**T**HOUGH Reuel was priest of the land, his daughters received scant respect from the fierce shepherds round about. Some of these would have driven the women from the well until their own flocks were watered. That seems even to have been the ordinary custom; for afterward Reuel expressed wonder that his daughters had finished with such speed. But with something of the fiery vigor he had shown in Egypt, Moses drove off the shepherds, stood forth as a defender for the women, and watered their flocks.

Such a man as he, recently a leader in the foremost civilization of the world, naturally became at once a person of mark among these simple people. The daughters of Reuel knew at once whence he must have come, and spoke of him as an Egyptian. The priest invited him to his home with honor, "And Moses was content to dwell" in that bare land. He wedded Zipporah, one of the maidens he had rescued at the well, and remained quietly in Midian for forty years, the second period of his life.





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4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things: because it *is* his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free will offerings, which they will offer unto the LORD for a burnt offering:

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the

LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: *I am* the LORD.

31 Therefore shall ye keep my commandments, and do them: *I am* the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: *I am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God, *I am* the LORD.

## Chapter 23

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of firstfruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.*

3 Six days shall work be done: but the seventh day *is* the sabbath of rest, and holy convocation; ye shall do no work *therein*: *it is* the sabbath of the LORD in all your dwellings.

4 ¶ *These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.*<sup>1</sup>

<sup>1</sup>The Jewish sacred year began with the equinoctial new moon in spring. Hence the date of the passover varied, but was somewhere around the first of April.





## Moses in the Desert

BY SIR E. J. POYNTER, PRESIDENT OF THE ENGLISH ROYAL ACADEMY, BORN 1836.

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*"Now Moses kept the flock of Jethro, his father-in-law."—Ex., 3, 1.*

THE forty years spent by Moses in the wilderness of Midian were, in one way, the most important of his life. They were the means by which God trained him for his great work. Amid the solitude of the barren mountains he learned to be calm and self-contained and patient. All the rashness and vehemence of his youth were burned out of him. Never again would he slay a human being in sudden wrath. Ambition also sank down dead within his heart. During all those forty years he must have believed that earthly success was at an end for him, must have accepted this thought and dwelt with it. Repudiated in Egypt both by the rulers of the land and by his own enslaved and suffering people, he was an outcast indeed.

Two sons were born to Moses there in Midian; and by the names he gave them we may judge of his pensive state of mind. The first he named Gershom, which means a "stranger here"; but the second he called Eliezer, which is translated, "my God hath helped me." Protest and sorrow had passed into acceptance and peace and thankfulness. Here was a man to be relied on, an instrument worthily fitted to God's hand.









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5 In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest;

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow, after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the first fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.*

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath,<sup>1</sup> a memorial of blowing of trumpets, an holy convocation.

25 Ye shall no do servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be a day of atonement*: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be a statute for ever throughout your generations in all your dwellings.*

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for seven days* unto the LORD.<sup>2</sup>

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a

<sup>1</sup>The meaning is not that the feast shall be celebrated on the Sabbath day, but that the day shall be regarded as a Sabbath, that is, it shall be a day of rest. <sup>2</sup>There were thus three chief yearly festivals established: the passover, occurring in early spring, pentecost, fifty days later, and the feast of tabernacles, celebrated in early autumn.





## The Burning Bush

FROM THE BIBLICAL SERIES BY THE ENGLISH  
PAINTER, JOHN MARTIN, DIED 1854.

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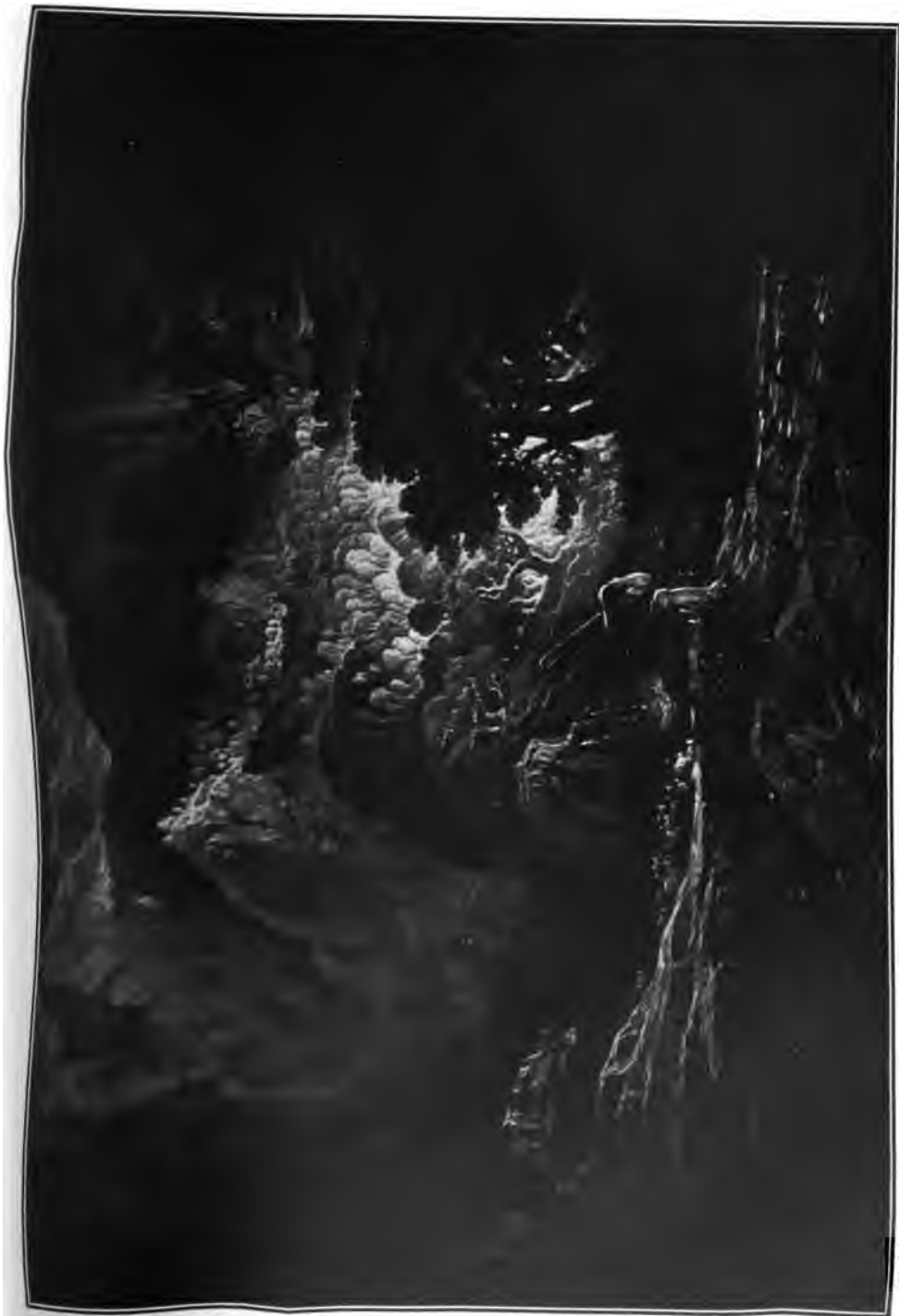
*"And he looked, and, behold, the bush burned with fire, and the bush was not consumed."—Ex., 3, 2.*

**W**HEN the long trial of patience and solitude was at an end, then God summoned Moses to his mighty task of rescuing the nation of Israel. One day the quiet shepherd led his flocks "to the back side of the desert, and came to the mountain of God." Here he saw suddenly before him a bush which flamed brightly, yet did not burn away; and he marvelled and went forward to examine this strange thing.

As he approached, God or an angel of God called to him from out the flame and bade him take off his shoes, for this was holy ground whereon he stood. In awe and astonishment Moses obeyed; and then God Himself spake from the burning bush and proclaimed His presence. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

"And Moses hid his face; for he was afraid to look upon God."





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burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

## Chapter 24

1 The oil for the lamps. 5 The shewbread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

**A**ND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.



9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

## Chapter 25

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of land. 29 Of houses. 35 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

ND the LORD spake unto Moses, in mount Sinai, saying,  
2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.





## The Command of God

BY JULIUS SCHNORR VON CAROLSFELD.

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*"Come now therefore, and I will send thee unto Pharaoh."—Ex., 3, 10.*

**H**AVING summoned Moses to the burning bush, God delivered into his ears the beautiful address which forms the bulk of the third chapter of Exodus. He spake of the misery of the Israelites, which had been brought upon them by their sins, and declared His intent to deliver them out of Egypt and lead them to a land "flowing with milk and honey," the land of Palestine. Moses was commanded to be their leader and to demand their release from Pharaoh. So here unexpectedly there was come to the poor shepherd a divine command to fulfill the very mission he had attempted of his own strength forty years before, and had failed to achieve.

When the awe-struck man asked, wondering, by what name he should announce this dread God to the people in a land believing in many gods, the Lord answered him, "I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The name has been made the basis of a thousand solemn teachings. "I AM!" that is, God is the one surely existent truth in a world of doubt, the one persisting being in a world where all else changes. Men's hearts change, their wills waver, and their bodies fade and perish. God alone remains unchanging and unending.







3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.<sup>1</sup>

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

<sup>1</sup>The Revised Version reads "for the number of the crops doth he sell unto thee."

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold for ever: for the land *is* mine: for ye *were* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for *it is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be a stranger, or a sojourner*; that he may live with thee.

1. The first group of people who are not allowed to enter the country are those who are on the "No Fly List". This list is maintained by the Federal Bureau of Investigation (FBI) and the Department of Homeland Security. It includes individuals who are suspected of being involved in terrorism or other activities that could threaten the national security.

**T**he *Massachusetts* is a small, slender, and very graceful fish, with a slender, tapering body, and a long, pointed snout. The head is small, and the eyes are large. The body is covered with small, scales, and the fins are small and pointed. The color is a silvery gray, with a darker shade on the back and a lighter shade on the belly. The *Massachusetts* is a very common fish, and is found in all the waters of the state. It is a very useful fish, and is much valued for its flesh and its scales. The scales are used for making fish-bone, and the flesh is used for making fish-bone. The *Massachusetts* is a very common fish, and is found in all the waters of the state. It is a very useful fish, and is much valued for its flesh and its scales. The scales are used for making fish-bone, and the flesh is used for making fish-bone.

The following is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the National Association of Manufacturers, for the year 1911:

$$f_{11} : i \rightarrow i^2$$





## The Rod Becomes a Serpent

AFTER THE PAINTING BY CHARLES LE BRUN, A  
LEADING FRENCH ARTIST, DIED 1690.

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*"And it became a serpent; and Moses fled before it."—Ex., 4, 3.*

**T**HIS Moses of the desert who thus received the divine command was not the youthful Moses of the court. He had grown wiser and more humble. "Who am I?" he answered God, "that I should go unto Pharaoh?" And when the Lord promised him divine help, and foretold all the disasters which He would bring upon Egypt, Moses still asked for some visible sign, by which he could convince the Israelites that he was no false prophet, that God had really appointed him.

Then came the miracle of the magic rod. The Lord bade Moses cast down the stick that he held in his hand. When he obeyed the stick became a living serpent; "and Moses fled from before it." Encouraged by a divine command, he ventured to return and seize the threatening snake by the tail, whereon it became again a rod in his hand. Then God palsied the hand of Moses with leprosy and made it well again. These signs He promised that Moses could repeat at will. Yet the shepherd still hesitated and would even have declined the mission, pleading his aloofness from the life of cities, his lack of eloquence. So at length God relieved him of some part of the weight of his duty, telling him he should have Aaron, his brother, a man of ready words, to speak for him.





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36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD, your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possessions of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.*

54 *And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.*

55 *For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.*

## Chapter 26

1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

**E** shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

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## The Return to Egypt

BY ALESSANDRO FILIPIPI, CALLED BOTTICELLI,  
THE FLORENTINE ARTIST, DIED 1515.

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*"And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt."—Ex., 4, 20.*

**M**OSES bade farewell to Midian and to the household of the high priest, and set out on the long journey toward Egypt. He evidently felt that this was a permanent departure; for he took with him his wife, Zipporah, and his two sons. Then comes in the Bible the brief passage that tells how, during Moses' journey, "the Lord met him, and sought to kill him"; but was appeased by Zipporah and "let him go." Commentators on the text, point out that apparently Moses had failed to follow the Hebrew law and have the rite of circumcision performed upon his sons. Perhaps he had yielded in this to the entreaty of his wife, who was not of his race. For this omission God was angered against him and brought him close to death by illness or some sudden peril. Zipporah in face of the danger was terrified, and hastily and with lamentation performed the omitted rite.

Whether or no this exactly explains the passage, Moses seemed here to rouse himself to the truth that his mission was one too high and terrible for his family to share. He sent them back to Midian, and thenceforth followed his dread road with undivided mind, unhampered and alone.











15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread, in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands: and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me,

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the

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1. The first step in the process of the formation of the new state is the declaration of independence. This is a formal act by which a state declares its independence from another state or states. The declaration of independence is a key moment in the process of state formation, as it marks the beginning of the state's existence as a sovereign entity.



## "Let My People Go"

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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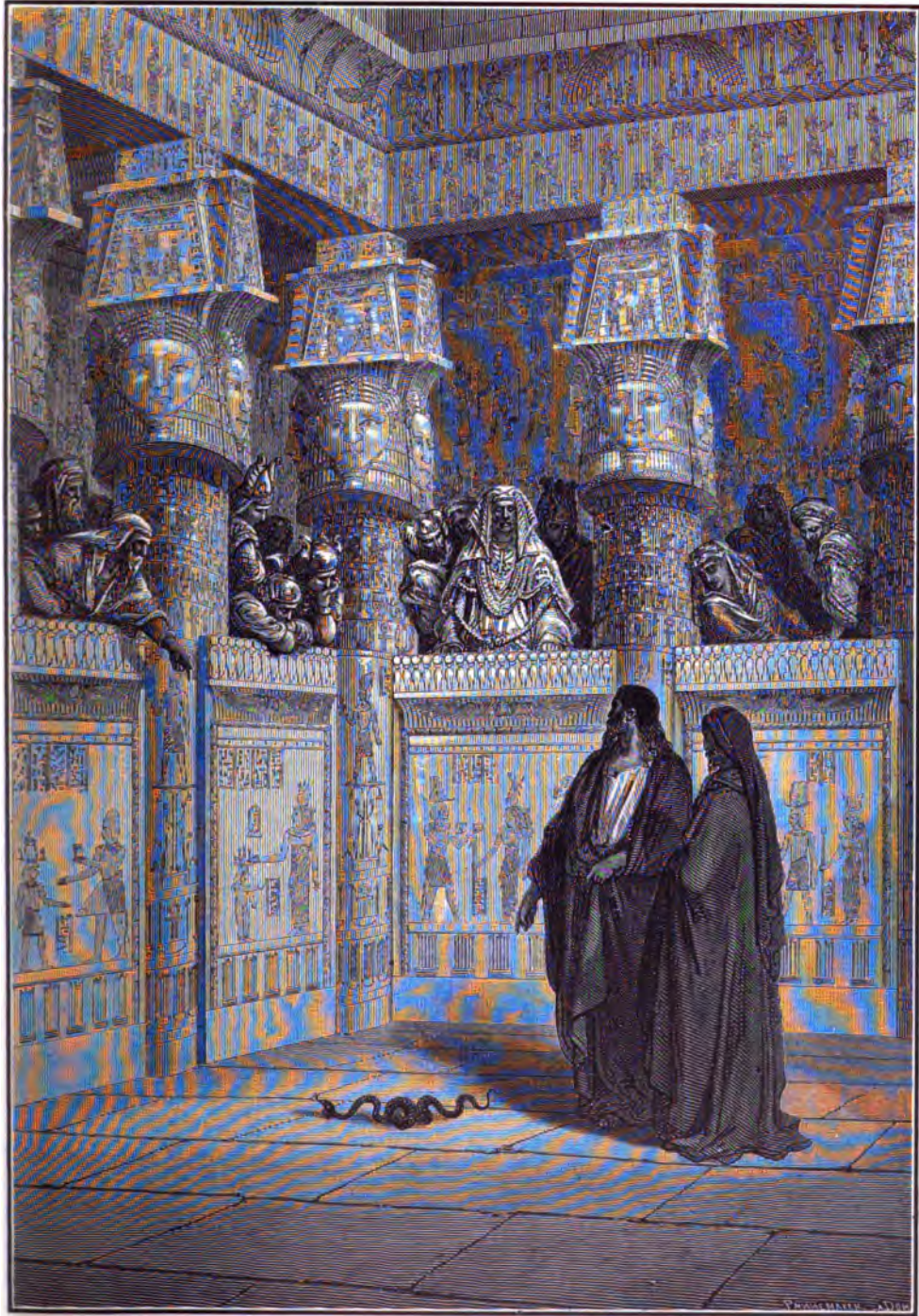
*"Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go."—Ex., 5, 1.*

**W**ITH the return of Moses toward Egypt, his brother Aaron comes for the first time into the tale. Aaron was three years older than Moses; but what his earlier life had been, whether he had shared to any extent in his brother's lot, either of exaltation or of disgrace, we do not know. We are told in the Bible only that he could "speak well" and was to be Moses' "spokesman unto the people." Moreover Aaron was forewarned by God of his brother's coming, and journeyed forth to meet him in the desert, at "the mount of God."

Together the brothers went among the Israelites to tell them of the Lord's summons to the race. A gathering of the elders was called, before which Aaron spoke, and Moses showed his miraculous signs. These were believed; the Lord I AM was worshipped; and the downtrodden children of Israel took heart, rejoicing in secret.

Being thus accepted of Israel, Moses and Aaron went boldly to the king's palace. They presented themselves not as the proscribed fugitive and the humble member of a race of slaves, but as the dread ambassadors of a ruler yet mightier than Pharaoh.

They demanded that the Israelites be permitted to go out into the desert and there offer sacrifice to their God.





LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

## Chapter 27

<sup>1</sup> *He that maketh a singular vow must be the Lord's.* <sup>2</sup> *The estimation of the person.* <sup>9</sup> *Of a beast given by vow.* <sup>14</sup> *Of a house.* <sup>16</sup> *Of a field, and the redemption thereof.* <sup>28</sup> *No devoted thing may be redeemed.* <sup>30</sup> *The tithes may not be changed.*

**A**ND the LORD spake unto Moses, saying,

<sup>2</sup> Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the person *shall* be for the LORD by thy estimation.

<sup>3</sup> And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

<sup>4</sup> And if it *be* a female, then thy estimation shall be thirty shekels.

<sup>5</sup> And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

<sup>6</sup> And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

<sup>7</sup> And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

<sup>8</sup> But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

<sup>9</sup> And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

<sup>10</sup> He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

<sup>11</sup> And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

<sup>12</sup> And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

<sup>13</sup> But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

<sup>14</sup> ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

<sup>15</sup> And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.



16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a *man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

DATE: Nov. 15, 1955

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*[The following text is mirrored bleed-through from the reverse side of the page and is largely illegible due to extreme fading and overlap.]*



## Bricks Without Straw

FROM THE SERIES BY GERHARD HOET.

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“Let there more work be laid upon the men.”—  
*Ex., 5, 9.*

“**A**ND Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.” This was a natural answer. Many idols were worshipped in Egypt; but the Lord, Jehovah, was not known there; and slave labor was valuable. Moreover, this Pharaoh knew little of Moses. Rameses, the renowned conqueror who had ruled in Moses’ youth, had been succeeded by his son Amenhotep, a far weaker man, false himself and hence suspicious of others, cruel when in power and vindictive in resentment.

Amenhotep did not punish Moses directly for his request; the monarch’s vengeance fell instead upon the luckless Israelites. They have too little work, he argued ironically, that is why they desire to go out and play. So he laid heavier burdens on their exhausted shoulders. They had been engaged in making bricks for his huge buildings; straw was needed to mix with the brick and this had always been supplied them. Now they were commanded to find their own straw, searching, and scraping it up where they could. Yet they must make as many bricks as before. When they could not, they were beaten. All day and every day arose the sound of the lash and the rod, and shrieks and groans unceasing.

To their outcry Pharaoh answered only with sneers, “Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.”

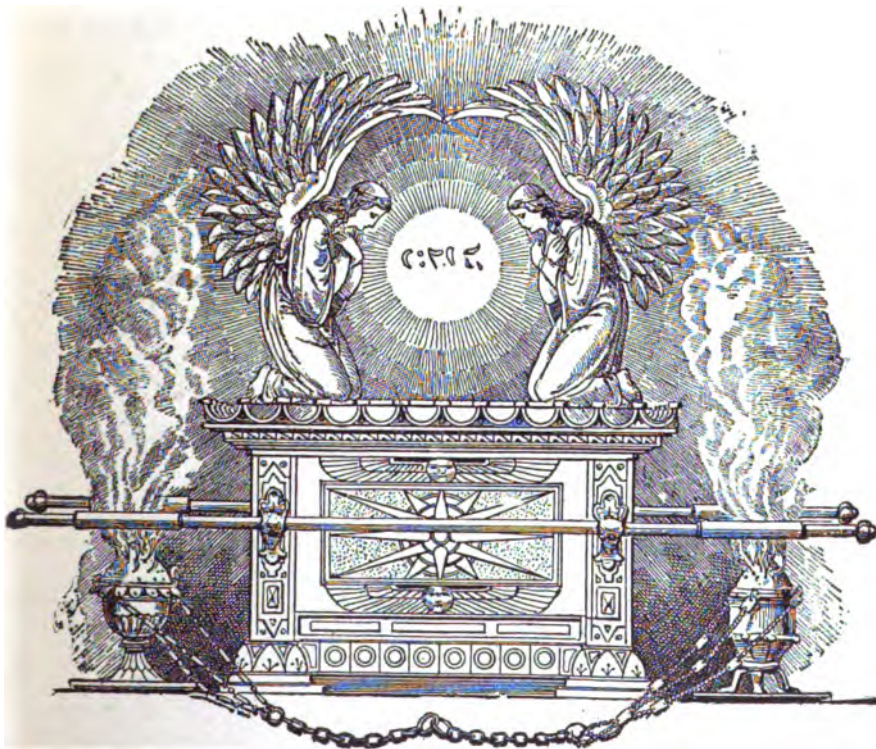






33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.



## Introduction to the Book of Numbers

The Book of Numbers tells of the forty years during which the Israelites wandered in the deserts between Egypt and Palestine. The book is named among the Hebrews, as are the other "fifths" of The Law, by its opening words, and is called Vayedabber, which means "And . . . spake," or sometimes B'midhbar, meaning "in the wilderness." The English title, Numbers, is taken from the Greek version and refers to the counting or numbering of the people. This is recorded in the early chapters, as taking place at the beginning of their wanderings, and then they are renumbered toward the close of the book, when their journeying draws to an end.

The title is perhaps less happy than those of the earlier books of The Law, for this section treats of many things besides the recording of the numbers, names and families of the Israelites. Its chief theme seems to be the narrative of the events of all the years in the wilderness which followed after the first year spent at Sinai and the establishment of the Covenant. The book, however, is not wholly narrative. Frequent announcements of laws are interspersed amid the story, as though implying that these laws were promulgated at intervals during the forty years.

This section of the Pentateuch has thus, superficially at least, less the appearance of unity than the earlier books. Its main divisions are as follows: The first ten chapters tell of the numbering of the people, their arrangement in marching order, and the preparations for their journey, the account being interrupted, especially in chapters five and six, by the recording of certain laws. Chapters eleven through fourteen tell of the first, confident advance toward the promised land; of the fear that made the people lose trust in God when they learned the strength of their enemies; of the Divine anger that followed, and the condemnation of the distrustful and rebellious Israelites to their years of punishment in the desert. Chapters fifteen through nineteen are devoted mainly to priestly laws, but include a few scattered incidents of the thirty-eight years between the first and the last. Then chapter twenty begins the story of the final year. Moses leads the Israelites once more toward Palestine; again they complain and rebel, until even Moses cries out in anger against them and in despair; and for this distrust of God, he also is condemned not to enter the land of promise. Miriam's death is followed by Aaron's. The Israelites in their advance come in contact with the peoples round about Palestine, and defeat them one after another; the victorious warriors fall into sin and are reprov'd; a few further laws are proclaimed, and then Moses appoints Joshua as his successor and arranges for the division of the promised land among the Israelites. The close of the book leads up to the solemn discourses which Moses delivered to his people just before his death.

The book of Numbers thus tells of many scattered matters, bringing everything forward to Deuteronomy, the next and final section of The Law.







## The Defeat of the Magicians

BY NICOLAS POUSSIN, THE FRENCH MASTER,  
DIED 1665.

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*"For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."—Ex., 7, 12.*

**P**HARAOH'S cruelty resulted just as he had probably expected it to result. The despairing Israelites turned against Moses, crying out that he had done them grievous harm instead of good. Moses himself appealed in agony to God, "Wherefore hast thou so evil entreated this people? why is it that thou hast sent me?" And God answered him, pointing out that this tremendous event must not be passed over as a trifling matter, but that all the world must see and know its meaning, must recognize His hand. Therefore he bade Moses and Aaron to go again to Pharaoh with their demand, and to show a miracle before him. This they did, and Aaron's rod became a serpent at his feet.

The Egyptian priests, however, were very learned with that same learning which Moses had garnered from them in his youth. Pharaoh, to test if this magic of Aaron's was really very wonderful, asked his priests if they were able to imitate it; and in some mysterious manner they did so, their rods also becoming serpents. Here was a struggle to draw the eyes of everyone upon the matter. Were the two brethren mightier than Egypt's greatest magicians? The answer was immediate, "Aaron's rod swallowed up their rods."









THE FOURTH BOOK OF MOSES CALLED

# Numbers

## Chapter 1

<sup>1</sup> God commanded Moses to number the people. <sup>5</sup> The princes of the tribes. <sup>17</sup> The number of every tribe. <sup>47</sup> The Levites are exempted for the service of the Lord.



AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,<sup>1</sup>

<sup>2</sup> Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

<sup>3</sup> From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

<sup>4</sup> And with you there shall be a man of every tribe; every one head of the house of his fathers.

<sup>5</sup> ¶ And these *are* the names of the men that shall stand with you: of *the tribe* of Reuben; Elizur the son of Shedeur.

<sup>6</sup> Of Simeon; Shelumiel the son of Zurishaddai.

<sup>7</sup> Of Judah; Nahshon the son of Amminadab.

<sup>8</sup> Of Issachar; Nethaneel the son of Zuar.

<sup>9</sup> Of Zebulun; Eliab the son of Helon.

<sup>10</sup> Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

<sup>11</sup> Of Benjamin; Abidan the son of Gideon.

<sup>12</sup> Of Dan; Ahiezer the son of Ammishaddai.

<sup>13</sup> Of Asher; Pagiel the son of Ocran.

<sup>14</sup> Of Gad; Eliasaph the son of Deuel.

<sup>15</sup> Of Naphtali; Ahira the son of Enan.

<sup>1</sup>The events that follow are thus represented as beginning one month after the building of the tabernacle, which, as we are told in the last chapter of Exodus, was completed on the first day of the second year.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* three score and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;





## The First Plague

AFTER THE PAINTING BY E. BERNARD.

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*"They could not drink of the water of the river."*  
—Ex., 7, 24.

ONE can scarcely blame the Pharaoh Amenhotep because he did not immediately recognize the divine authority of Moses and Aaron. They had shown him that they had great power, that they could do something more wonderful than any of his own magicians; but he had seen many such apparently mysterious things among the Egyptian priesthood. He was not afraid of magic. His real sin lay not there, but in his increasing cruelty to the Israelites, his venting of his rage on them, his refusing them their right of religious worship. In these sins it would seem that his whole nation joined him; for now God told Moses that He would send upon Egypt a series of terrible punishments, until He had broken the pride of the nation and they humbled themselves before Him.

The first punishment or "plague" was that of blood. The Lord commanded Moses to approach Pharaoh as the latter stood beside the Nile, and to smite the river with his terrible rod. Moses obeyed; and at once the water of this river, which the Egyptians held sacred, turned all to blood. For seven days the great stream flowed by as blood. Each day the people must seek elsewhere in wells and cisterns for their water. "And the fish that was in the river died; and the river stank."









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31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred;

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

## Chapter 2

1 *The order of the tribes in their tents.*

**A**ND the LORD spake unto Moses and unto Aaron, saying,  
2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* three-score and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

## THE SECOND HYMN

THE SECOND HYMN IS A HYMN OF PRAISE  
TO THE LORD, AND IS THE SECOND OF THE  
HYMNS OF THE BOOK.

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## The Second Plague

FROM A QUAIN OLD ENGLISH PRINT OF THE  
EIGHTEENTH CENTURY, BY G. FREMAN.

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*"And the frogs came up, and covered the land of Egypt."—Ex., 8, 6.*

**T**HE first plague, the "plague of blood," was sent apparently as a warning. Its purpose was to fill the Egyptians with horror. No man was hurt by it; and upon Pharaoh himself it had small effect; for he asked his magicians about it, and they also proved able to turn water into blood. They did this, however, only in small quantities, and on no such awful and majestic scale as God had done, where the great flow of the Nile, one of earth's hugest rivers, was all of blood.

The first plague had been startling; the second was persistently and personally annoying. Moses first warned Pharaoh of the thing that he would do, and then at God's command stretched his rod over the river. Out from the water there came at once innumerable frogs. They covered the land; they spread everywhere, into every house and every chamber. Pharaoh himself must have trod upon them in his palace halls, and faced them on his feasting table. Doubtless thousands upon thousands of the pests were killed, but there came thousands more.





G. Fromant delin.

J. Kip. Sculp.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.<sup>1</sup>

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

<sup>1</sup>Reuel is doubtless the same name as in the first chapter, where, as also in later chapters, it is spelt Deuel.



26 And his host, and those that were numbered of them, *were* three-score and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

### Chapter 3

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the firstborn. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 34 The place and charge of Moses and Aaron. 40 The firstborn are freed by the Levites. 44 The overplus are redeemed.



THESE also *are* the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

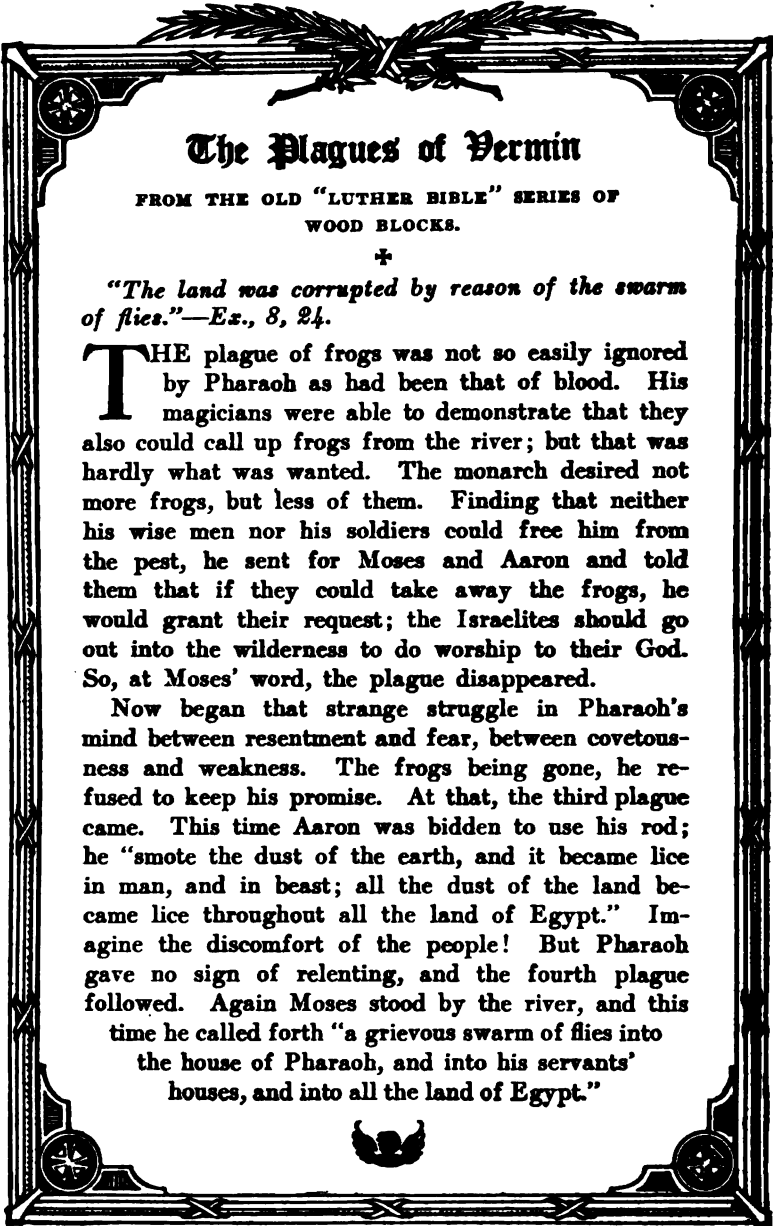
5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

ע'ת"ל ו'תתקכ"א

[illegible]



## The Plagues of Vermin

FROM THE OLD "LUTHER BIBLE" SERIES OF  
WOOD BLOCKS.

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*"The land was corrupted by reason of the swarm of flies."—Ex., 8, 24.*

THE plague of frogs was not so easily ignored by Pharaoh as had been that of blood. His magicians were able to demonstrate that they also could call up frogs from the river; but that was hardly what was wanted. The monarch desired not more frogs, but less of them. Finding that neither his wise men nor his soldiers could free him from the pest, he sent for Moses and Aaron and told them that if they could take away the frogs, he would grant their request; the Israelites should go out into the wilderness to do worship to their God. So, at Moses' word, the plague disappeared.

Now began that strange struggle in Pharaoh's mind between resentment and fear, between covetousness and weakness. The frogs being gone, he refused to keep his promise. At that, the third plague came. This time Aaron was bidden to use his rod; he "smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Imagine the discomfort of the people! But Pharaoh gave no sign of relenting, and the fourth plague followed. Again Moses stood by the river, and this time he called forth "a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt."





8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons; they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall* be Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of



the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I *am* the LORD) instead

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The paper then discusses the importance of the study of the history of the United States in the context of the current political and social climate.

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## Pharaoh's Bitterness

BY JULES LECOMTE-DENOY, A CONTEMPORARY  
FRENCH ARTIST.

✦  
*"Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened."—Ex., 8, 19.*

**A**FTER the third and fourth plagues there could no longer be any doubt as to the power of Moses, and very little doubt as to his divine authority. When the plague of lice came, Pharaoh's magicians tried to imitate it and failed, and they confessed to him that they believed that Moses had the power of a god. In the plague of flies, Moses for the first time drew a dividing line: the flies did not come into the houses of the Israelites; they pestered only the Egyptians.

Strangely indeed must Pharaoh have felt his position. He, the absolute monarch who had always had his way in everything and been all powerful, who was called a god by his people, he was now told by his own learned men that there was another more powerful than he, that there was a real God acting against him, and that he must yield. Small wonder if he sulked like a spoiled child! He shut himself up in his palaces; he "hardened his heart"; the pleasure of life was gone from him. Secretly he began to scheme as to how he could grant and yet deny, let the Israelites worship, yet continue their misery, so as to revenge himself upon them.







of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites, instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

## Chapter 4

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.



AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things* are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:





## The Plague Upon the Beasts

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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*"Behold, the hand of the Lord is upon thy cattle which is in the field."—Ex., 9, 3.*

**P**HARAOH, in his first interviews with Moses, had shown only a haughty contempt, and an astonishment half amused, half resentful; but at these repeated proofs of the Israelite leader's mysterious power, his attitude changed to one of dread, swaying between crafty falsehood and sullen obstinacy. When the plague of flies grew intolerable, he sent a second time for Moses and tried to bargain with him: the Israelites should be allowed to worship without leaving Egypt. Moses, however, insisted, as he had been commanded, on their going out three days' journey into the wilderness. So Pharaoh yielded, "only ye shall not go very far away"; and Moses departed with a dignified reproach, "let not Pharaoh deal deceitfully any more."

But Pharaoh did so. As soon as the plague of flies was removed, the royal word was broken a second time. Moses warned the monarch sternly, and the harsher plagues began. The first four had been attended by no permanent suffering or loss. Now came the blight of a disease cast upon the domestic beasts so that "all the cattle of Egypt died." Here was a financial disaster, heavy and irreparable, and here also was the menace of

death coming very close to the Egyptians themselves. "But of the cattle of the children of Israel died not one."









23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congre-

gation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

## Chapter 5

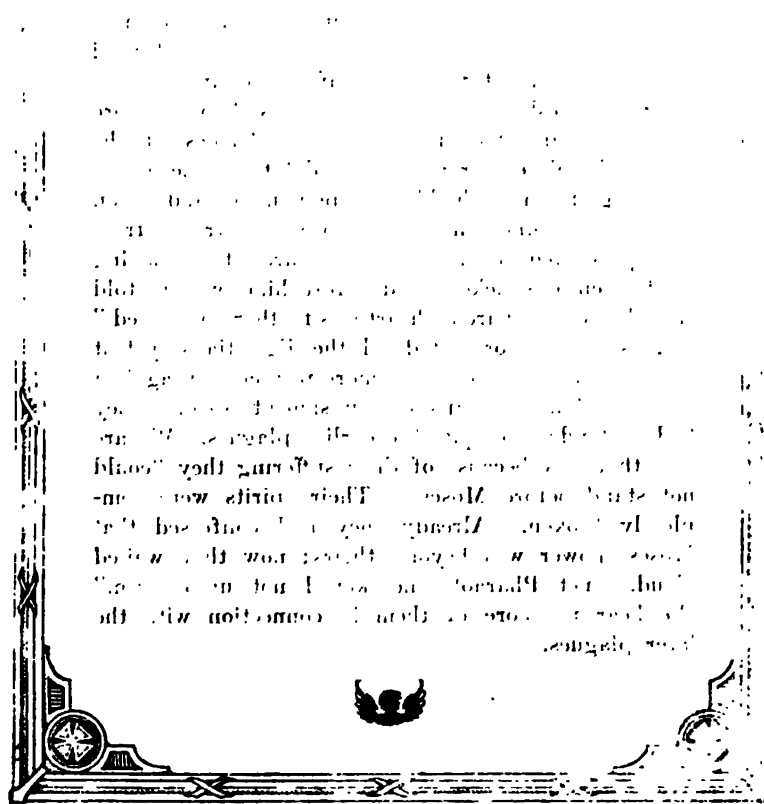
1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*



AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall





## The Plague Upon the Magicians

BY J. STEEPLE DAVIS, A CONTEMPORARY AMERICAN ARTIST.



*"And the magicians could not stand before Moses because of the boils."—Ex., 9, 11.*

**F**OR the plague upon the beasts, Pharaoh gave no sign of yielding. He sent out messengers to learn if the cattle of the Israelites had indeed been spared, but he maintained an obstinate silence. Then came the sixth plague. It turned from the cattle of the Egyptians to their persons; their own flesh was attacked. Moses "stood before Pharaoh," and tossed into the air "ashes of the furnace." Wherever an atom fell "it became a boil breaking forth with blains upon man, and upon beast." We know not what special restraint from God prevented the infuriated monarch from having his tormentor stricken dead before him; we are told only that the monarch's heart was further "hardened."

This plague tormented all the Egyptians, yet it seems to have been directed more particularly against the magicians, perhaps in punishment because they had pretended to equal the earlier plagues. We are told that now because of their suffering they "could not stand before Moses." Their spirits were completely broken. Already they had confessed that Moses' power was beyond theirs; now they wailed aloud. Yet Pharaoh "hearkened not unto them." We hear no more of them in connection with the later plagues.







ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering<sup>1</sup> of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside

<sup>1</sup>The Revised Version, instead of "every offering," reads "every heave offering."



to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

## Chapter 6

1 The law of the Nazarites. 22 The form of blessing the people.

**A**ND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:<sup>1</sup>

<sup>1</sup>A Nazarite in the Old Testament sense was a person vowed to dwell in seclusion, devoting himself wholly to the Lord. There were two classes, one temporary, the other permanent.





## The Plague of Hail

DESIGNED BY THE ENGLISH ARTIST, JOHN MARTIN.

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*"So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation."—Ex., 9, 24.*

**D**ESPITE the sufferings of his people from the sixth plague, Pharaoh maintained an obstinate silence. Indeed there seemed small use in his sending for Moses again, considering that the monarch's plighted word to the prophet had now been twice broken. Then there came a seventh plague, a terrific storm such as had never before been known in Egypt. The land of Egypt is the quietest and sunniest of all lands; storm is almost unknown there; so that to its people the tremendous hurricane must have seemed far more frightful than to a more northern race. "The Lord sent thunder and hail, and the fire ran along upon the ground." The hail smote "all that was in the field," so that men were slain as well as beasts, and the grain was destroyed, with its provision for the coming year. Even the trees were beaten down and broken.

In the midst of all the destruction stood Moses, his friends doubtless cowering around him bewildered by this clash of elements so strange to them, dazed by the blinding flashes, deafened by the roaring thunder and the howling winds. Their leader alone stood calm, his outstretched rod, the symbol of his power, protecting him and directing the fury of the storm.







3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair

of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, and *of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

## Chapter 7

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

**A**ND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

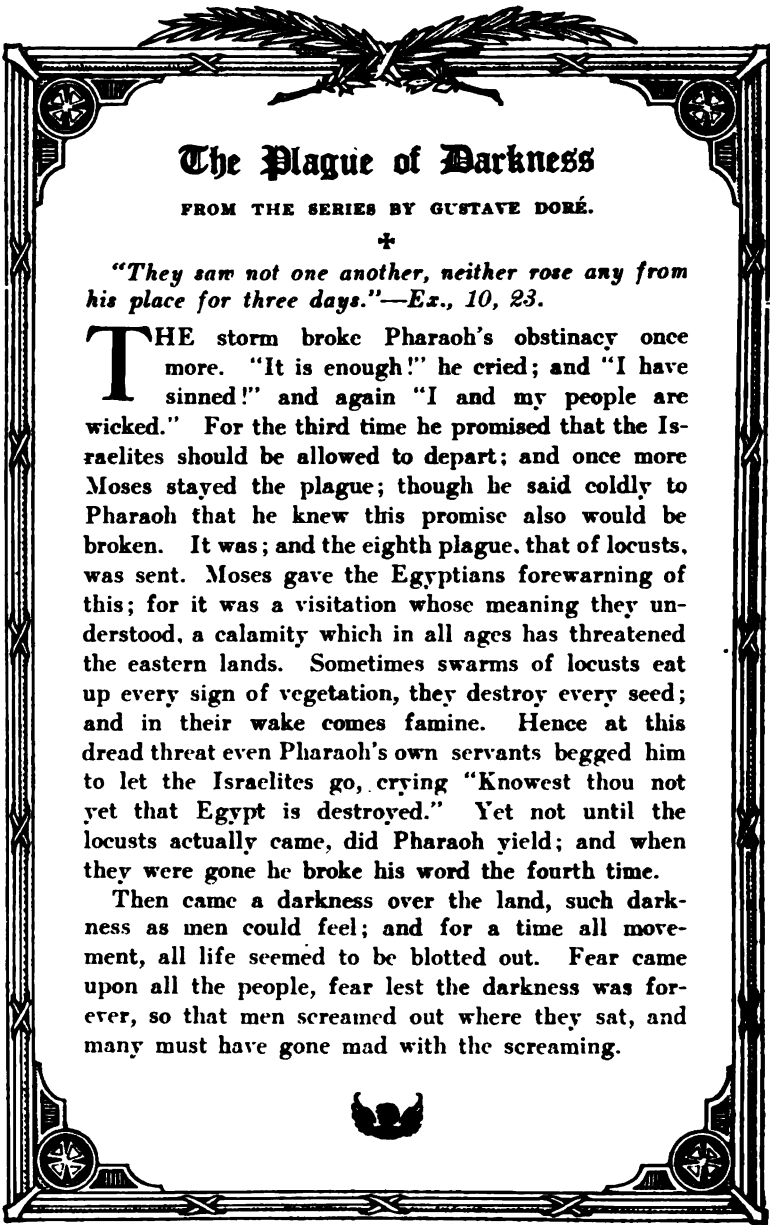
6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari,







## The Plague of Darkness

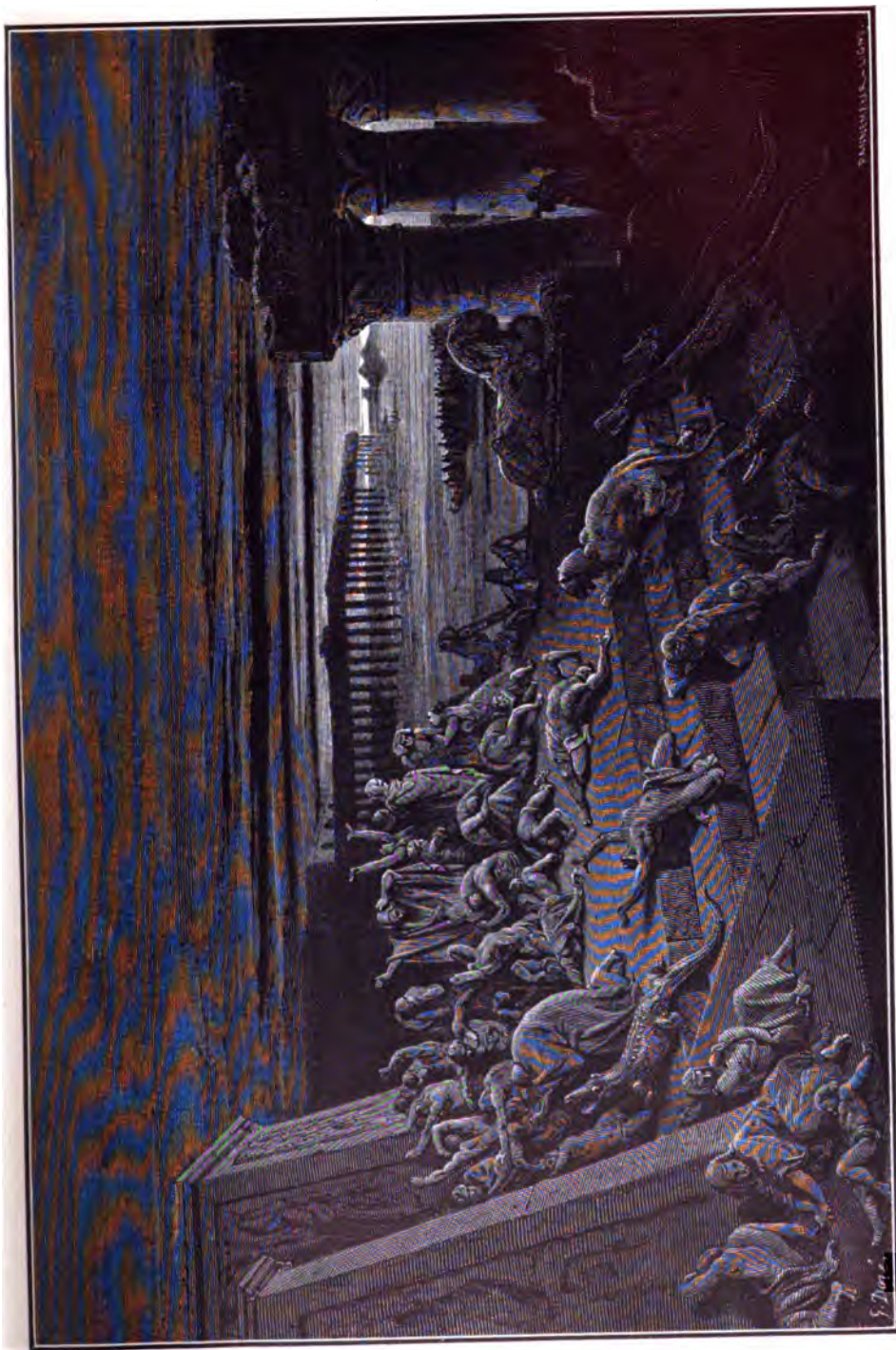
FROM THE SERIES BY GUSTAVE DORÉ.

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*"They saw not one another, neither rose any from his place for three days."—Ex., 10, 23.*

THE storm broke Pharaoh's obstinacy once more. "It is enough!" he cried; and "I have sinned!" and again "I and my people are wicked." For the third time he promised that the Israelites should be allowed to depart; and once more Moses stayed the plague; though he said coldly to Pharaoh that he knew this promise also would be broken. It was; and the eighth plague, that of locusts, was sent. Moses gave the Egyptians forewarning of this; for it was a visitation whose meaning they understood, a calamity which in all ages has threatened the eastern lands. Sometimes swarms of locusts eat up every sign of vegetation, they destroy every seed; and in their wake comes famine. Hence at this dread threat even Pharaoh's own servants begged him to let the Israelites go, crying "Knowest thou not yet that Egypt is destroyed." Yet not until the locusts actually came, did Pharaoh yield; and when they were gone he broke his word the fourth time.

Then came a darkness over the land, such darkness as men could feel; and for a time all movement, all life seemed to be blotted out. Fear came upon all the people, fear lest the darkness was forever, so that men screamed out where they sat, and many must have gone mad with the screaming.



11-30  
S. Dore



according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He did offer *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an

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## The Spoiling of the Egyptians

BY PAOLO CALIARI, CALLED VERONESE, A CELEBRATED ITALIAN MASTER, DIED 1588.

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*"Let every man borrow of his neighbour, and every woman of her neighbour."—Ex., 11, 2.*

**T**HE darkness was the ninth plague, and for a moment it seemed sufficient. Pharaoh sent again for Moses; and now the monarch pleaded in a different strain, one that seemed truthful. Dismiss, he seemed to imply, my previous extravagant promises to give up a whole nation of slaves for nothing; let us bargain over this in a business way; to be rid of you, I will give you the people if you will leave me their cattle. He made no pretense of expecting the Israelites to return. But Moses stood resolutely by his first demand. He did not ask freedom for his race; he only insisted that they must be allowed to go forth a three days' distance into the wilderness, carrying all their possessions, in order to worship God as they might choose. Then Pharaoh burst into fury and drove out the prophet, crying, "Take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

Moses went forth, knowing that the end was near. He bade the Israelites prepare for a long journey; and especially he bade them borrow all they could from their neighbors, whether of jewelry or gold or garments. The terrified Egyptians gave up freely whatever was demanded; and this was called "the spoiling of the Egyptians."









hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*:

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels* full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future. The author points out that the study of history is not only a means of learning about the past, but also a means of learning about the human mind and the human condition.

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THE HISTORY OF THE UNITED STATES



## The Cry of Egypt

BY THE ENGLISH ARTIST, ARTHUR HACKER,  
A.R.A., PAINTED IN 1897.

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*"And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."—Ex., 11, 6.*

**G**OD now told Moses of the coming of the last, the terrible tenth plague, and warned him to prepare the Israelites against it. The angel of death was to pass through the entire land and take his dread toll from every family. In each among them all, the firstborn son of the house, the oldest, the chief heir, on whom all the future depended, he was to die. At a single moment this was to happen through the entire land. The Israelites, lest they too lose their firstborn in that great stroke, were each to mark the door-post of his house with the blood of a lamb, that the death angel might know this sign and pass over the house, without setting foot across the threshold.

Afterward God speaks of the angel's deed as being His own, and says that He Himself "will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt will execute judgment; I am the Lord." God foretold also the one sudden, awful cry of anguish which should swell up from every household at once in the moment of the blow.





of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

### Chapter 8

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the



tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more.

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

## Chapter 9

1 The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.



AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

## Death of the Virgins

BY THE AUTHOR OF "THE VIRGINS" AND "THE SILENT VOICE"  
PUBLISHED BY THE VIRGINS  
+  
THE VIRGINS

It was a dark, stormy night, and the wind was howling through the trees. The rain fell in torrents, and the lightning flashed across the sky.

**F**irst, the wind came, and it was a wild, fierce wind. It howled through the trees, and it rattled the leaves. Then came the rain, and it fell in torrents. The lightning flashed across the sky, and it was a terrible sight. The wind came, and it was a wild, fierce wind. It howled through the trees, and it rattled the leaves. Then came the rain, and it fell in torrents. The lightning flashed across the sky, and it was a terrible sight.

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## Death of the Firstborn

BY SIR LAWRENCE ALMA-TADEMA, A NOTED CON-  
TEMPORARY ARTIST, BORN IN HOLLAND,  
DWELLING IN ENGLAND.

+

*"At midnight the Lord smote all the firstborn in the land of Egypt."—Ex., 12, 29.*

**E**VEN as God had foretold, so the blow of the tenth plague came. There was no forewarning of the Egyptians this time; the stroke was as sudden as it was sure. The night was one of early spring, near the beginning of April; and the Israelites spent it in preparation as they had been warned. They slew a lamb in each household, and daubed its blood upon the door-posts. They donned their marching garments, and stood each with a staff in hand and cloak about him. And so, standing, they ate their last meal in Egypt. The Israelites at least had confidence in Moses, they had watched his every miracle; and whatsoever he told them, that they believed implicitly.

Then even while they waited, the thing happened. The moment of midnight came, and in every Egyptian home through all the land, the firstborn fell dead. Whether it were a little babe, or a youth with eager eyes, or a stalwart man, prop of an aged father and pillar of the house; whether it were "the firstborn of Pharaoh that sitteth upon his throne," or "the firstborn of the maidservant that is behind the mill"; not one was spared. And

that one great cry of wailing went up, such as God in his mercy has promised shall never be heard again.





3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

## Chapter 10

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

**A**ND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece<sup>1</sup> shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be

<sup>1</sup>The Revised Version reads "of beaten work shalt thou make them."

1857

11







## Pharaoh's Sorrow

BY ERNEST NORMAND, EXHIBITED AT THE ROYAL  
ACADEMY IN 1889, MODERN BRITISH  
SCHOOL.

✦  
*"And Pharaoh rose up in the night, he, and all  
his servants."—Ex., 12, 30.*

**W**E are expressly told that in the last and most deadly plague, the firstborn of Pharaoh was stricken dead like the others. We are even given a brief hint of the night scene at the palace, the sudden confusion, the wild dismay, the moment of utter horror as the great cry chilled every heart with the knowledge that others' misery was even as their own. We must believe, as the artist Normand has here conceived it, that Pharaoh loved his son, and was proud of the lad who was to follow him upon his throne; for this last blow broke his strength completely.

His stubborn heart was crushed to the very dust; he could struggle no more. Upon the moment, daring not even to wait for daylight, "he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." So low was his pride that he even entreated Moses' blessing. There is no more scorning, no threat even of vengeance. The outcry is that of a wholly broken man.





1

2

3

4

remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.<sup>1</sup>

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of She-deur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

<sup>1</sup>This march is described more in detail later in this chapter and in the next.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law,<sup>1</sup> We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.<sup>2</sup>

## Chapter 11

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

**A**ND *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled;<sup>3</sup> and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

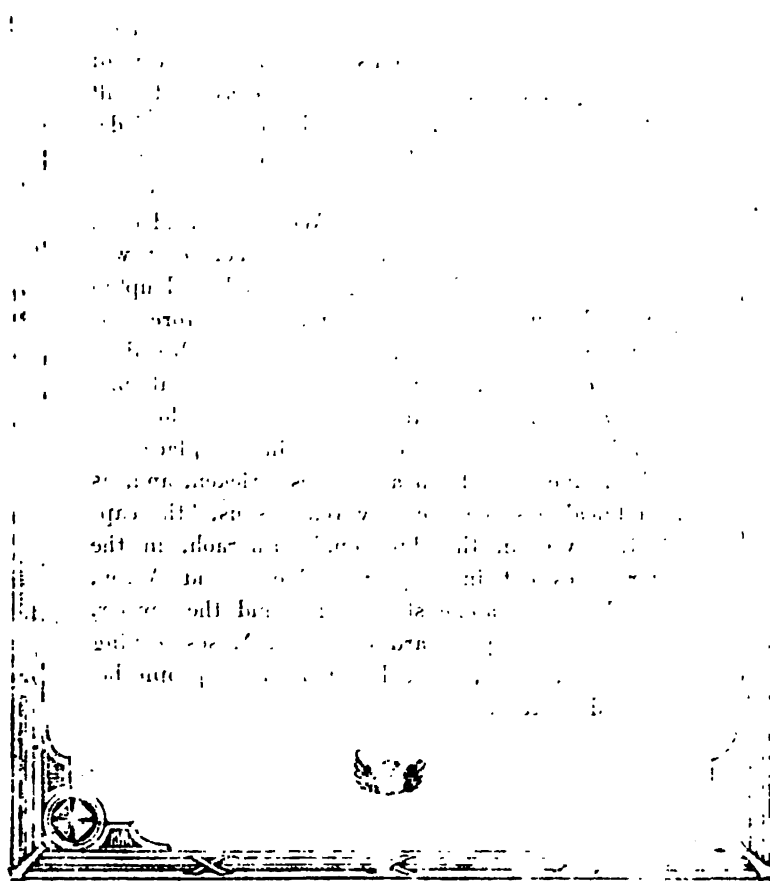
2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the

<sup>1</sup>The name Raguel is the same as Reuel: see Exodus 2, 18, and Exodus 19, 1-27. The relation of the three men, Raguel, Jethro and Hobab, is not clear, as the word interpreted father-in-law may also stand for brother-in-law. Perhaps Raguel and Jethro were father and son, two successive high-priests of Midian, and Hobab was a brother of Jethro. <sup>2</sup>The Revised Version translates this closing phrase in closer accord with the Hebrew "unto the ten thousands of the thousands of Israel." <sup>3</sup>Or, according to the Revised Version "And the people were as murmurers, speaking evil in the ears of the Lord: and when the Lord heard it, his anger was kindled;" etc.





## "Get You Forth"

FROM THE SERIES BY JULIUS SCHNORR VON  
CAROLSFELD.

+

*"Also take your flocks and your herds, as ye have said, and be gone; and bless me also."—Ex., 12, 32.*

**I**MAGINE the sudden confusion that must have followed upon Pharaoh's surrender, his cry of "Get you forth." Then to all the awful tumult of that night of death, was added the tumult of departing Israel. "And the Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men.

"And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." Therefore it is that their descendants still eat unleavened bread at the time of the "passover" feast of commemoration.

The artist has tried to suggest to us in his picture all the confusion, the wailing in one place, the bustle in another. Even a dog lies stricken, and, as one biblical passage specially reminds us, "the captive that was in the dungeon." Pharaoh, in the center, cries out in despair to Moses and Aaron, while those two alone stand firm amid the uproar, Aaron pointing up toward God, and Moses leaning on his staff, ready, as he had bidden his people be, for the departure.











cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people among whom I *am*, are six hundred thousand footmen: and thou hast said I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of *the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

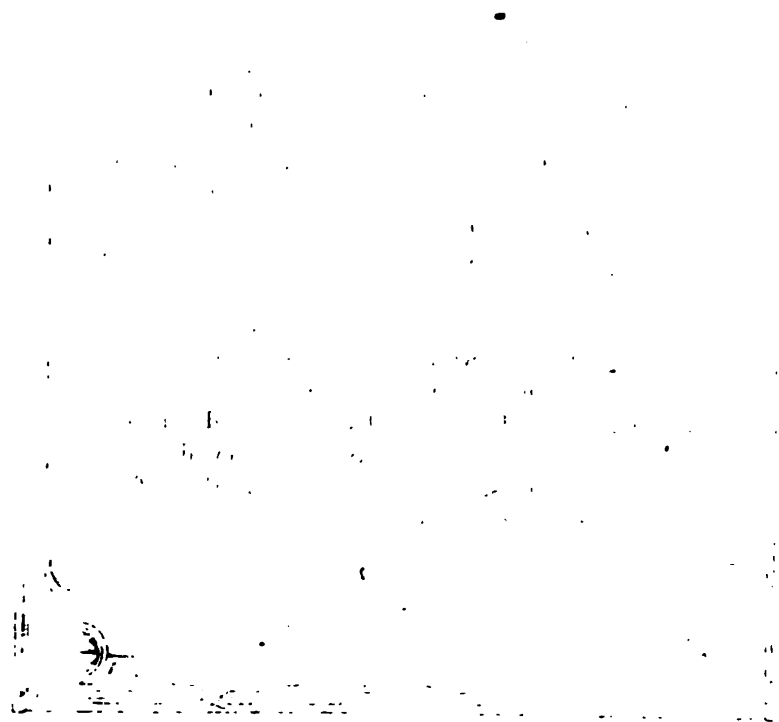
31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.





## The Israelites Depart

BY DAVIS ROBERTS, R.A., AN ENGLISH ARTIST.

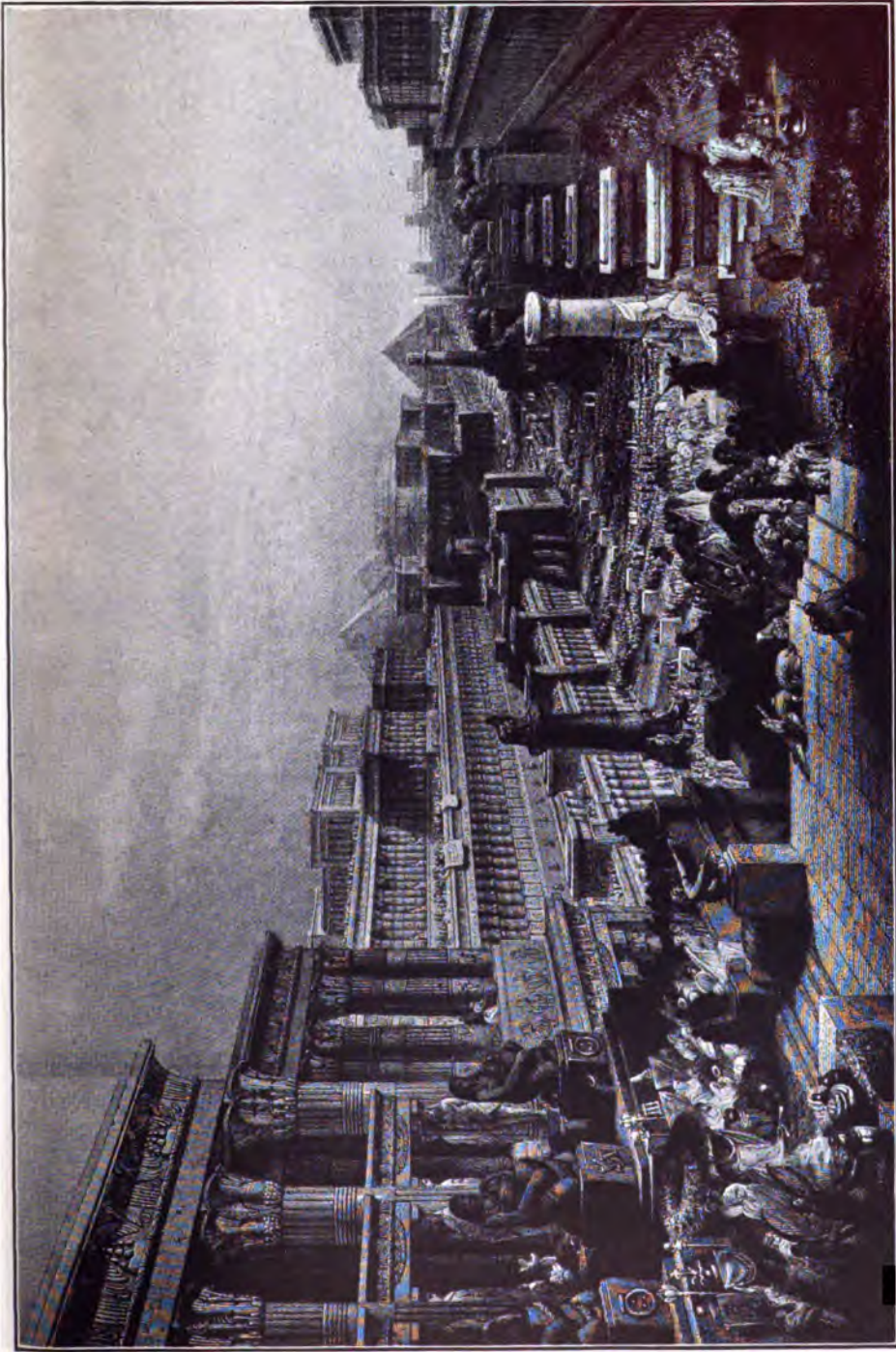
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*"And the children of Israel journeyed from Raamses to Succom, about six hundred thousand on foot."—Ex., 12, 37.*

**I**N haste and joy, the Israelites gathered themselves and their possessions and passed out of the sore stricken land. Yet they did not forget the other behest of God that they were to "spoil the Egyptians," to secure such earthly recompense as they might, for all their years of thankless labor. Once more they borrowed, or rather demanded, all they could of their neighbors. "And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required." Little thought of refusing could there have been in the minds of crushed and despairing Egypt. Anything whatsoever would they pay to be rid of these death-bringing Hebrews.

So the children of Israel gathered, six hundred thousand of them, with their spoils. From all the land of Goshen they came up to the treasure city of Raamses or Rameses, which they had builded; and from there by way of Succom, they departed for the wilderness. Moses led them forth in files, marching as an army in triumph.







## Chapter 12

<sup>4</sup> God rebuketh the sedition of Miriam and Aaron. <sup>10</sup> Miriam's leprosy is healed at the prayer of Moses. <sup>14</sup> God commandeth her to be shut out of the host.

**A**ND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.<sup>1</sup>

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

<sup>1</sup>The reference here is apparently to Zipporah; though some commentators have taken it as implying a second marriage by Moses. The Revised Version in this passage calls the wife, not an Ethiopian, but a Cushite.



## Chapter 13

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*



AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.<sup>1</sup>

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.<sup>2</sup>

22 And they ascended by the south, and came unto Hebron; where

<sup>1</sup>Oshea, or better as Revised Version Hoshea (A. V., follows Greek), is another form of the name Joshua and here refers to the great leader Joshua already mentioned as the companion and servant of Moses. See Exodus 17, 9-13; 24, 13 and so on. Hoshea in Hebrew means "Salvation." Jehoshia means "Jehovah is Salvation." The English form Joshua is an abbreviation of Jehoshua. <sup>2</sup>Rehob was a city in the extreme north of Palestine, not far from Dan. The Revised Version reads not that they "searched" but that they "spied out" all this country.





## The Red Sea

PAINTED BY THE GERMAN ARTIST ERNST KOERNER IN 1878.

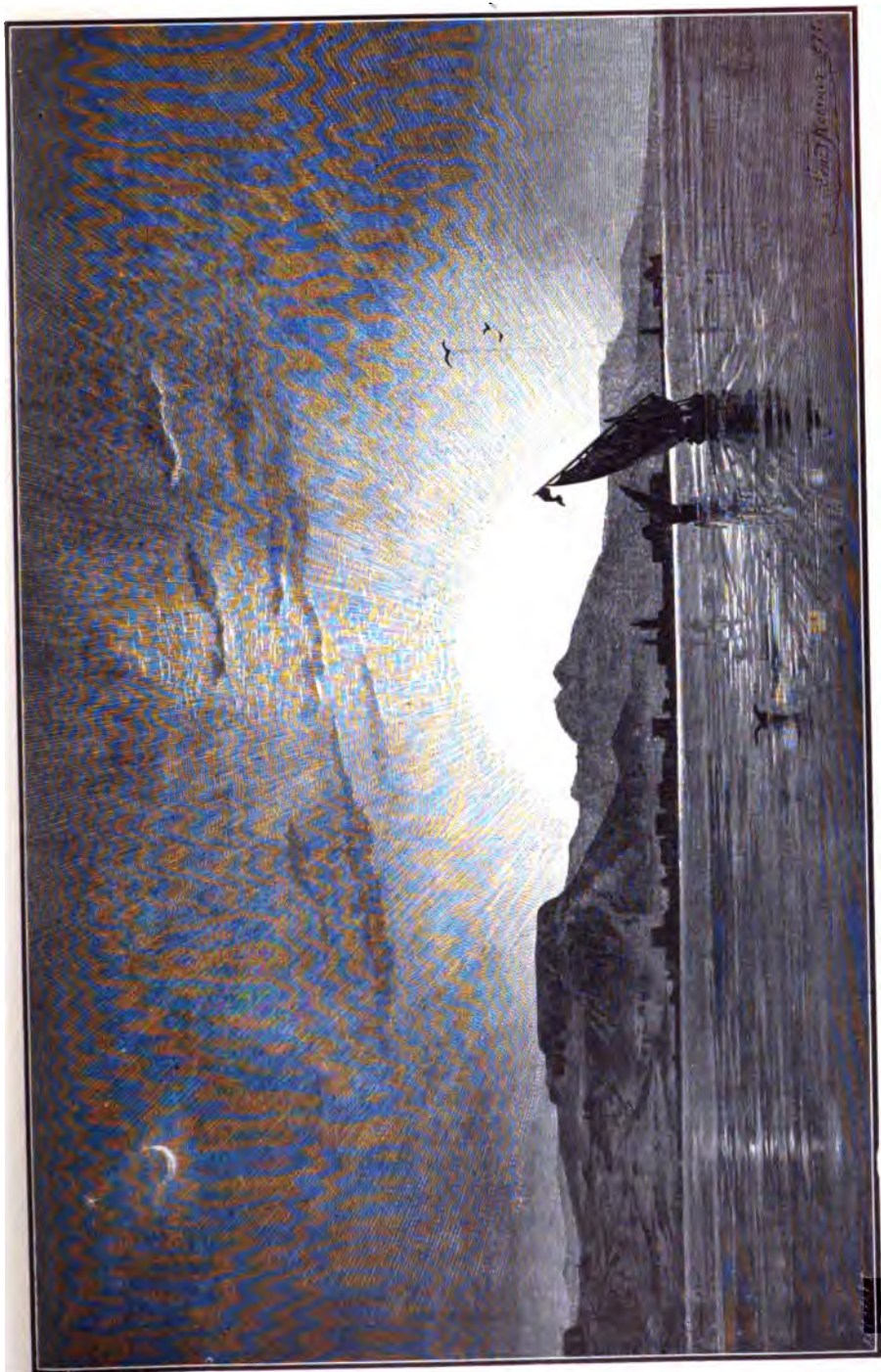
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*"But God led the people about, through the way of the wilderness of the Red Sea."—Ex., 13, 18.*

LOOKING at the map, one can see that the Israelites might have reached Palestine by going directly east from Egypt. They followed this course to the edge of the desert, then they turned aside, southward. Two reasons are given for the change. In the first place, they were at this time a nation not of hardy warriors but of enfeebled slaves. The desert must have cost them many lives; and when the survivors should reach Palestine, they were not only unfitted to conquer the land, they were unfitted to rule it after conquest. Then again, it was God's purpose to show His power by an even more signal punishment of the Egyptians. Therefore He bade Moses lead the children of Israel southward, until they reached the Red Sea, where they passed onward along its western or Egyptian shore.

Here at its northern extremity the Red Sea is a sluggish, muddy body of water, lashed sometimes into sudden furious rage by a passing storm, but for the most part, lying calm and sleepy as our artist shows it, burning in the sun. It is a shallow, a dying sea, gradually filling up and choking with the desert sand. In Moses' day it extended much farther north than now; the desert conquered it.





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Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol,<sup>1</sup> and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

## Chapter 14

1 The people murmur at the news. 6 Joshua and Caleb labour to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raise the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

**A**ND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

<sup>1</sup>Or, "the valley of Eshcol."

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according

Office of the Secretary

Washington, D. C.

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Dear Sir:

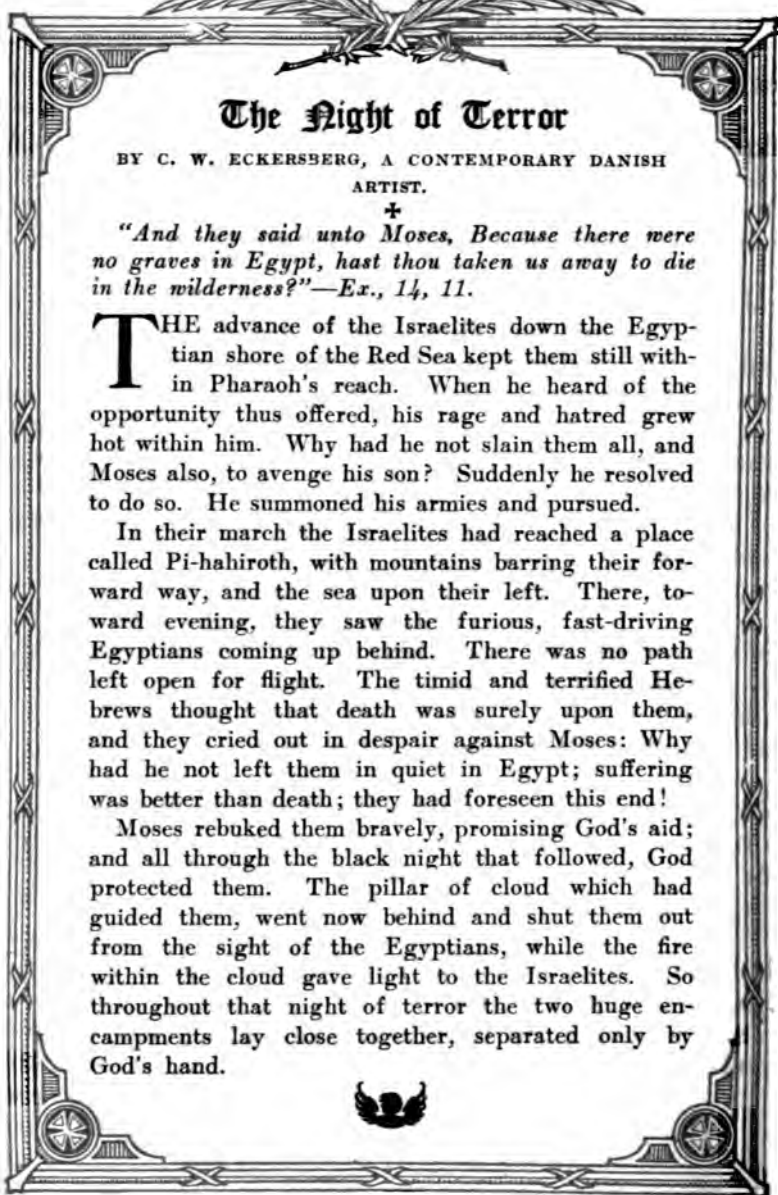
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the proposed amendment to the Constitution of the United States, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,  
Your obedient servant,  
John A. B. [Signature]

Very truly yours,  
John A. B. [Signature]

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## The Night of Terror

BY C. W. ECKERSBERG, A CONTEMPORARY DANISH  
ARTIST.

†  
*"And they said unto Moses, Because there were  
no graves in Egypt, hast thou taken us away to die  
in the wilderness?"—Ex., 14, 11.*

**T**HE advance of the Israelites down the Egyptian shore of the Red Sea kept them still within Pharaoh's reach. When he heard of the opportunity thus offered, his rage and hatred grew hot within him. Why had he not slain them all, and Moses also, to avenge his son? Suddenly he resolved to do so. He summoned his armies and pursued.

In their march the Israelites had reached a place called Pi-hahiroth, with mountains barring their forward way, and the sea upon their left. There, toward evening, they saw the furious, fast-driving Egyptians coming up behind. There was no path left open for flight. The timid and terrified Hebrews thought that death was surely upon them, and they cried out in despair against Moses: Why had he not left them in quiet in Egypt; suffering was better than death; they had foreseen this end!

Moses rebuked them bravely, promising God's aid; and all through the black night that followed, God protected them. The pillar of cloud which had guided them, went now behind and shut them out from the sight of the Egyptians, while the fire within the cloud gave light to the Israelites. So throughout that night of terror the two huge encampments lay close together, separated only by God's hand.







unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned, according to thy word:

21 But *as truly as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)<sup>1</sup> To-morrow turn you, and get you into the wilderness by the way of the Red Sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.<sup>2</sup>

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned,

<sup>1</sup>The verb "dwell" here may be either past or present in tense. The meaning seems to be not a parenthesis, but a statement of warning, that the Amalekites and Canaanites were gathering in the valley just beyond the Hebrews so as to repel their advance. Therefore the latter are bidden to turn back. This makes clear the closing verses of the chapter. <sup>2</sup>The Revised Version says "ye shall know my alienation."

and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites *which* dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

## Chapter 15

1 The law of the meat offering and the drink offering. 13, 23 The stranger is under the same law. 17 The law of the first of the dough for an heave offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violateth the sabbath is stoned. 37 The law of fringes.

ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine *for* a sweet savour unto the LORD.





## The Miracle of the Red Sea

BY WILHELM EBBINGHAUS, A GERMAN ARTIST OF  
THE EIGHTEENTH CENTURY.

+

*"But lift thou up thy rod, and stretch out thine hand over the sea, and divide it."—Ex., 14, 16.*

**D**OUBTLESS Moses kept weary vigil through that night. God bade him stretch forth his rod over the sea; "and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." In the morning all Israel saw the miracle. The biblical tale rises here into a chant, a song of triumph.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." Now indeed they must have felt that they were a chosen people, that in the midst of storm and darkness, of furious ocean and more furious foe, they marched in safety. Their God was mighty to protect!

Yet the Egyptians proved themselves a bold and resolute enemy. Where the Israelites went, they also would dare to go. "And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen."







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8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the Lord, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, *both* for him that is born amongst the children of Israel, and for the stranger that sojourneth amongst them.

30 ¶ But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD: and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

for all to hear and see

*Journal of Management Education* 30(6)

It is not clear whether the authors intended to use the term "cognitive" in a broad or narrow sense. In the broad sense, it would include all mental processes, including perception, memory, and reasoning. In the narrow sense, it would refer specifically to the processes of learning and problem-solving. The authors' use of the term is ambiguous, and it is difficult to determine exactly what they meant by it.

[illegible]

On 12/12/77, the following information was received from the Bureau of the Federal Bureau of Investigation, Washington, D.C.:

It is not possible to find a single, simple, and unambiguous definition of the term "culture". The concept of culture is very broad and complex, and it is difficult to define it in a way that is both comprehensive and precise. However, there are several common definitions of culture that are used in the social sciences and humanities. One common definition is that culture is the set of beliefs, values, and behaviors that are shared by a group of people. Another common definition is that culture is the way of life of a particular group of people. A third common definition is that culture is the collection of artifacts and objects that are created by a group of people. These definitions are all valid, but they are also all incomplete. Culture is a complex and multifaceted concept that cannot be fully understood or defined in a single sentence.

the fact that the  $\mathcal{H}^1$ -norm of the function  $\mathcal{H}^1(\mathbb{R}^n)$  is not a norm on  $\mathcal{H}^1(\mathbb{R}^n)$  (see [1, p. 10]).



## The Destruction of Pharaoh

BY JOHN MARTIN, THE ENGLISH ARTIST.

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*"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."—Ex., 14, 30.*

**T**HE passage of the Red Sea had been chosen by God as the place for the final punishment of Pharaoh and his people, for their crimes against Israel. This Bible account is tremendous in its simplicity, terrible in its completeness. As the Egyptians sped across the sands of the sea's bottom, "the Lord looked unto" them, and their hearts were "troubled." Then the wheels began to break from their chariots, so that "they drave them heavily." They saw their doom. They cried out, "Let us flee from the face of Israel; for the Lord fighteth for them."

Again the Israelite account rises to a song. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

"But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left."







## Chapter 16

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense slayeth the plague.

**N**OW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, *ye* sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.



16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.

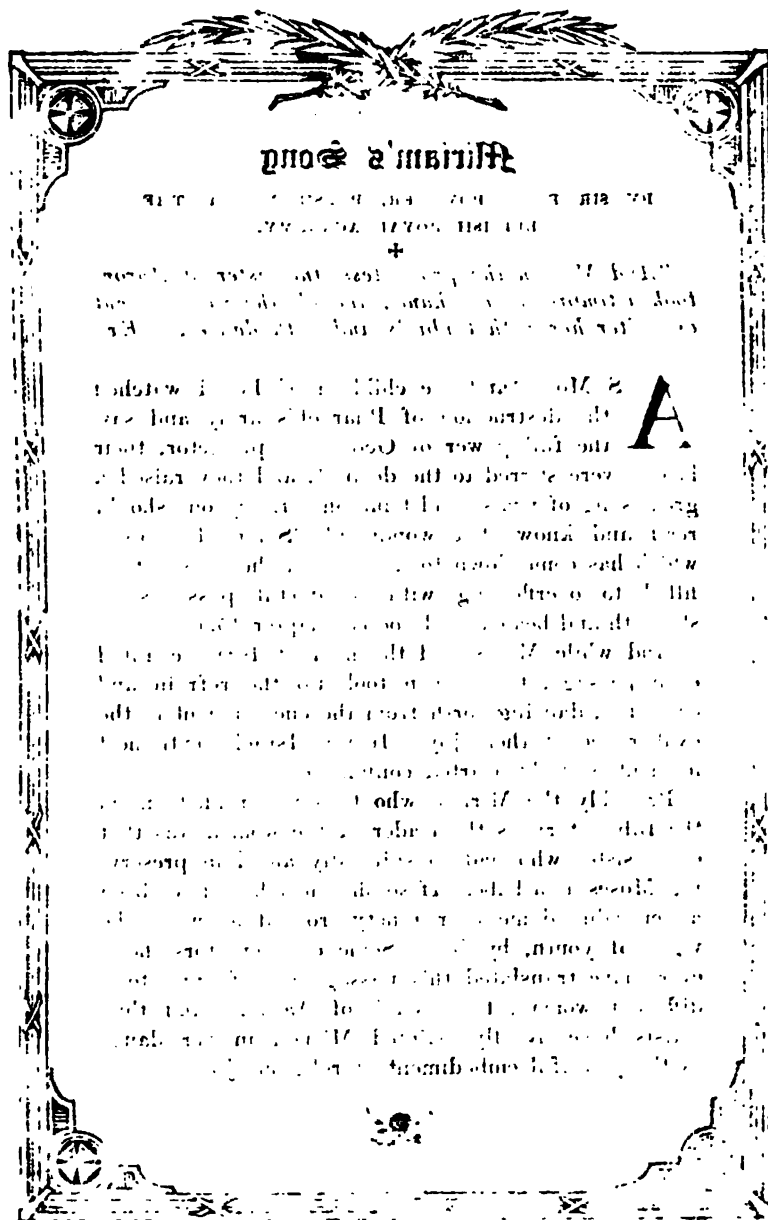
29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.





## Miriam's Song

BY SIR E. J. POYNTER, PRESIDENT OF THE  
BRITISH ROYAL ACADEMY.

†  
*"And Miriam the prophetess, the sister of Aaron,  
took a timbrel in her hand; and all the women went  
out after her with timbrels and with dances."—Ex.,  
15, 20.*

**A**S Moses and the children of Israel watched the destruction of Pharaoh's army and saw the full power of God, their protector, their hearts were stirred to the deepest, and they raised a great song of praise and triumph. Every one should read and know that wonderful "Song of Moses" which has come down to us through the ages. It is filled to overflowing with wonderful passages of strength and beauty. (Exodus, chapter 15.)

And while Moses and the men of Israel chanted each passage, the women took up the refrain and echoed it, dancing forth from the encampment in the exuberance of their joy. It was Israel's extremest moment of light-hearted confidence.

Probably the Miriam who thus unheralded enters the Bible story as the leader of the women was that older sister who had so spiritedly aided in preserving Moses as a babe. If so she must here have been a venerable dame over ninety, roused anew to the vigor of youth, by joy. Some commentators, however, have translated this passage as referring to a different woman, the "wife" of Aaron. And thus artists have usually painted Miriam in her dance as the youthful embodiment of religious joy.







34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

## Chapter 17

<sup>1</sup> Aaron's rod among all the rods of the tribes only flourisheth. <sup>10</sup> It is left for a monument against the rebels.

**A**ND the LORD spake unto Moses, saying,  
<sup>2</sup> Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

<sup>3</sup> And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

<sup>4</sup> And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

<sup>5</sup> And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

<sup>6</sup> ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

<sup>7</sup> And Moses laid up the rods before the LORD in the tabernacle of witness.

<sup>8</sup> And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

<sup>9</sup> And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

<sup>10</sup> ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

<sup>11</sup> And Moses did *so*: as the LORD commanded him, so did he.

<sup>12</sup> And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

<sup>13</sup> Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

## Chapter 18

<sup>1</sup> The charge of the priests and Levites. <sup>9</sup> The priests' portion. <sup>21</sup> The Levites' portion. <sup>25</sup> The heave offering to the priests out of the Levites' portion.

**A**ND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

<sup>2</sup> And thy brethren also of the tribe of Levi, the tribe of thy father,







## Israel Enters the Desert

✦

*"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur."—Ex., 15, 22.*

**T**HE training of Israel had begun. With uplifted hearts and solemn confidence, the people turned their backs upon the Red Sea and entered the wilderness, under Moses' leadership. The region into which they penetrated was unknown to them. It was a land of barren mountains and naked rocks, in some parts an absolute desert, in others producing a scanty herbage sufficient for the subsistence of the flocks and herds of the wanderers, but, alas, very different from the luxuriantly fertile land of Goshen, where they had so long dwelt.

Not yet, moreover, was Israel a truly hardy and mighty nation. The people's courage soon failed them! their confidence in Moses and in God sank low. For the first three days of their march, they found no water, and when at last they reached the well of Marah they found the waters so bitter that it became a saying among them, "bitter as the waters of Marah." The disappointment was a spiritual bitterness also. They had trusted so joyously in their mighty God. They had been so sure, even as they tramped under the burning sun, that water would be supplied. And now the well to which they had been led was undrinkable, a mockery! "And the people murmured against Moses."





bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel; to you *they are given as a gift* for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee and to thy sons and to thy daughters with thee by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou

redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: *it is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.





## The Rain of Manna

BY GIOVANNI ROMANELLI, THE ITALIAN ARTIST,  
DIED 1662. THE ORIGINAL IS IN  
THE LOUVRE GALLERY.

+

*"And Moses said unto them, this is the bread which the Lord hath given you to eat."—Ex., 16, 15.*

**S**UFFERING makes men strong. It is by sorrow that God teaches and uplifts us. But the Israelites, as yet, did not realize this; they did not desire to be uplifted, but to be pampered. They had cursed Moses in Egypt; they despaired by the Red Sea; they murmured at Marah. There God turned the water sweet for them; but as Moses led them still southward into the wilderness, they found fresh cause of discomfort and even of fear. Food began to fail. As gaunt famine crept ever closer to the people's path, they broke down again, crying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." And they clamored against Moses.

Again God gave them means of deliverance. First he sent a host of quails, which covered the camp and proved excellent food. Then through the night he sent a rain of manna, so that in the morning, "when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground."

"And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was."









31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

## Chapter 19

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

**A**ND the LORD spake unto Moses and unto Aaron, saying,  
2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation

was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprink-  
leth the water of separation shall wash his clothes; and he that touch-  
eth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

## Chapter 20

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.



**H**EN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month:<sup>1</sup> and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

<sup>1</sup>With chapter twenty begins the account of the final year of wandering in the desert. "In the first month" means here the first of the fortieth year. The Israelites are now a second time led to Kadesh whence more than thirty years before they had shrunk back in disobedience. Compare chapter fourteen.



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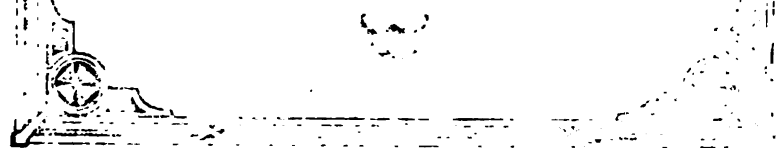


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## Gathering the Sabbath Manna

BY JACOPO ROBUSTI, CALLED TINTORETTO, THE  
VENETIAN MASTER, DIED 1594. THE  
ORIGINAL IS IN SAN GIORGIO  
MAGGIORE, VENICE.



*"See for that the Lord hath given you the sabbath,  
therefore he giveth you on the sixth day the bread of  
two days."—Ex., 16, 29.*

**T**HE gift of the quails to Israel was not repeated, but the manna continued to rain down for them every night. In sending this, God meant to train his people to obedience. Therefore he bade them gather each the same amount, about two quarts; and though some proved over-greedy and gathered much more, yet when they brought their load home to their tents, each found he had exactly the two quarts. So also, God bade them preserve none for the morrow; and when some disobeyed and sought to store the manna for the future, "it bred worms and stank."

Then, when the manna fell upon the sixth day, God bade them each one to go heartily to work and collect a double portion; for the morrow was the Sabbath, and then they must not work nor collect any manna at all. Despite this command some of the people went out secretly on the Sabbath morning to get more of the mysterious food. But they found that none had fallen. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"







5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* anything *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.



21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

## Chapter 21

1 Israel with some loss destroy the Canaanites at Hormah. The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. Sundry journeys of the Israelites. 21 Sihon is overcome. 33 and Og.

**A**ND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned.

31. The following is a list of the names of the persons who have been appointed to the various positions in the organization of the American Society of Civil Engineers, for the year 1900:

For the first time, the two men were seen together in a public place. The two men were seen together in a public place for the first time. The two men were seen together in a public place for the first time.

and a high power and guidance of the people. The people of Israel were happy once in a while, but they were not happy all the time. And all the people of Israel were happy once in a while, but they were not happy all the time. And all the people of Israel were happy once in a while, but they were not happy all the time.

1940-1941



## The Water From the Rock

BY SIR E. J. POYNTER, PRESIDENT OF THE  
BRITISH ROYAL ACADEMY.

+

*"And thou shalt smite the rock, and there shall  
come water out of it."—Ex., 17, 6.*

**E**NDURANCE and obedience are virtues not easily attained to, and it was these two virtues that God demanded of Israel. He tested the people sorely. Once more, as they marched ever southward, they found themselves in a region without water. Indeed they were come now to that region of Horeb, where stood the "mountain of God," and where Moses had first received his divine commission to rescue them. But this they knew not; the thirst was sore upon them, and from murmurings they passed to open rebellion. "They be almost ready to stone me," cried Moses, appealing for God's aid.

So God bade Moses assemble the people of Israel to witness a solemn proof of the miraculous power that had been bestowed on Moses, wherewith to aid and save them. In the presence of all the people and the elders of Israel, Moses was to lift up his mighty rod, "thy rod, wherewith thou smotest the river," and smite a huge rock which stood before him. When he did so, water poured in streams from the stone as from a fountain. And all the people quenched their thirst, and were happy once more, and rejoiced in the divine power and guidance of their leader.







for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,<sup>1</sup>

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:<sup>2</sup>

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed

<sup>1</sup>This "Book of the wars of the Lord" is referred to only here. It appears to have been a book of songs since lost, which celebrated the victories of Jehovah over his, i.e. Israel's, enemies. <sup>2</sup>Most of the preceding verses, 14-18, are printed as a poetic chant in the Revised Version.

his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:<sup>1</sup>

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh:<sup>2</sup> he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

## Chapter 22

<sup>1</sup> Balak's first message for Balaam is rejected. <sup>15</sup> His second obtaineth him. <sup>22</sup> An angel would have slain him if his ass had not saved him. <sup>36</sup> Balak entertaineth him.

**A**ND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

<sup>1</sup>This passage through verse 30 is given as a chant in the Revised Version. <sup>2</sup>Chemosh was the god of the Moabites.

1. The first part of the report is a general introduction to the subject.

2. The second part of the report is a detailed description of the methods used in the study.

3. The third part of the report is a discussion of the results of the study.

4. The fourth part of the report is a conclusion and a list of references.

5. The fifth part of the report is a summary of the findings of the study.





## Joshua's Battle Against Amalek

FROM THE SERIES BY GERHARD HOET.

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*"Then came Amalek and fought with Israel in Rephidim."—Ex., 17, 8.*

**T**HE region of Horeb, into which Moses had led Israel, was not an utter desert. The cattle of the Hebrews found some scanty herbage and managed to subsist. Neither was the land wholly uninhabited. A bedouin people, not unlike the Arabs of to-day, wandered over the pastures with their tents and herds. This shepherd people, called the Amalekites, naturally resented the intrusion of the Hebrews. Perhaps even it was a struggle for existence, since the cattle of the invaders could have left but little pasturage behind. Amalek gathered in force and attacked Israel.

Here was an opportunity for Moses to test the valor of his people. Could they yet measure themselves against the nations of Palestine? He did not enter the fray himself; but chose a younger man to lead the warriors. This was Joshua, the son of Nun, who is here mentioned for the first time, but who afterward stands out as the servant and friend and chief minister of Moses, his successor in the leadership of Israel. So Joshua fought all day with Amalek; and the Israelites proved themselves resolute in battle. The old-fashioned print by Hoet gives the spirit of the struggle, though the artist supplies both armies with more armor than they ever possessed, and puts them in closer conflict than even Joshua could have maintained all day.







5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people,<sup>1</sup> to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the

<sup>1</sup>Balaam was evidently a noted prophet or magician. His dwelling was in the valley of the Euphrates the River," so that King Balak sent a long distance for his aid, at least a twenty-day journey each way.

men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

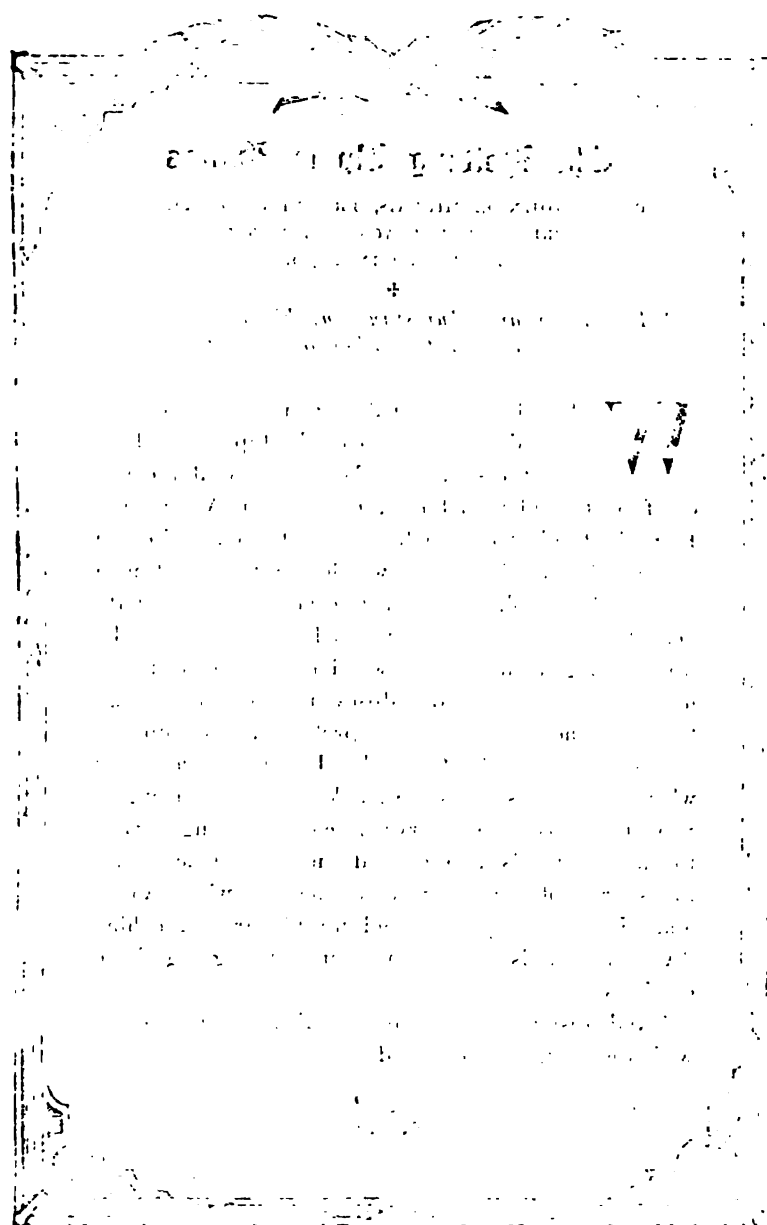
32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out





## The Holding Up of Hands

BY SIR JOHN E. MILLAIS, PRESIDENT OF THE  
BRITISH ROYAL ACADEMY UNTIL  
HIS DEATH IN 1896.

+

*"And Aaron and Hur stayed up his hands, the one  
on the one side, and the other on the other side."  
—Ex., 17, 12.*

**W**HEN the great battle against Amalek began, Moses went up to the top of a hill to view the struggle. With him went the two chief of the elders of Israel, his brother Aaron, and Hur, the head of the warlike tribe of Judah. We can imagine the anxiety with which the three old men watched their followers and descendants in the strife beneath. Moses had promised Joshua that he would bring with him his wonder-working rod; and now, as they watched, Moses realized a strange thing. Whenever he, their protector, held up his hands in appeal to God, the Israelites prevailed; when his hands sank, Amalek was the stronger. Soon his arms grew weary; he could no longer raise them. Then his two excited and awe-struck comrades brought a stone whereon he sat, while Aaron and Hur stood by and held up his arms for him. "And his hands were steady until the going down of the sun."

"And Joshua discomfited Amalek and his people with the edge of the sword."











to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

## Chapter 23

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

**A**ND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go; peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said,<sup>1</sup> Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

<sup>1</sup>From here through verse 10 is printed as a chant in the Revised Version. So are Balaam's other prophetic speeches both in this and in the next chapter.

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.<sup>1</sup>

23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

<sup>1</sup>Or rather "the wild ox" (though some think that perhaps the one-horned rhinoceros is meant).





## The Wife's Return

BY ARTAUD, PRINTED IN THE GREAT MACKLIN  
BIBLE, IN ENGLAND, 1792.

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*"I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her."—Ex., 18, 6.*

**A**S the Israelites approached the land of Midian, the rumor of them went before, and the wonder of their many deliverances. Perhaps Jethro the high priest of Midian had been but little pleased when Moses sent back to him both Zipporah and her sons. Perhaps Zipporah also had felt aggrieved. But now they realized that Moses had been right; his great work had justified his dismissal of his family. The breach, if breach there had been, was healed. The aged Jethro came to do honor to his son-in-law. The wife returned, joyous, though doubtless awed, and somewhat more submissive to her husband. The sons gladdened their father's heart.

"And Jethro said, blessed be the Lord. . . . Now I know that the Lord is greater than all gods." So they held feast and made sacrifice to God, together; and Jethro counselled Moses wisely about many things. Chief of what was done by his advice, was the establishment of the seventy judges over Israel, that Moses might be relieved of the excessive labor of adjudging every trifling dispute among the people.







28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

## Chapter 24

<sup>1</sup> Balaam, leaving divinations, prophesieth the happiness of Israel. <sup>10</sup> Balak in anger dismisseth him. <sup>15</sup> He prophesieth of the Star of Jacob, and the destruction of some nations.

**A**ND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in *his tents* according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?



14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

## Chapter 25

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood 16 The Midianites are to be vexed.

**A**ND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought





## Mount Sinai

BY ELIJAH WALTON, A CONTEMPORARY ENGLISH  
ARTIST. THE ORIGINAL IS IN THE POSSESSION  
OF THE RIGHT HON. LEWIS FRY, P. C.

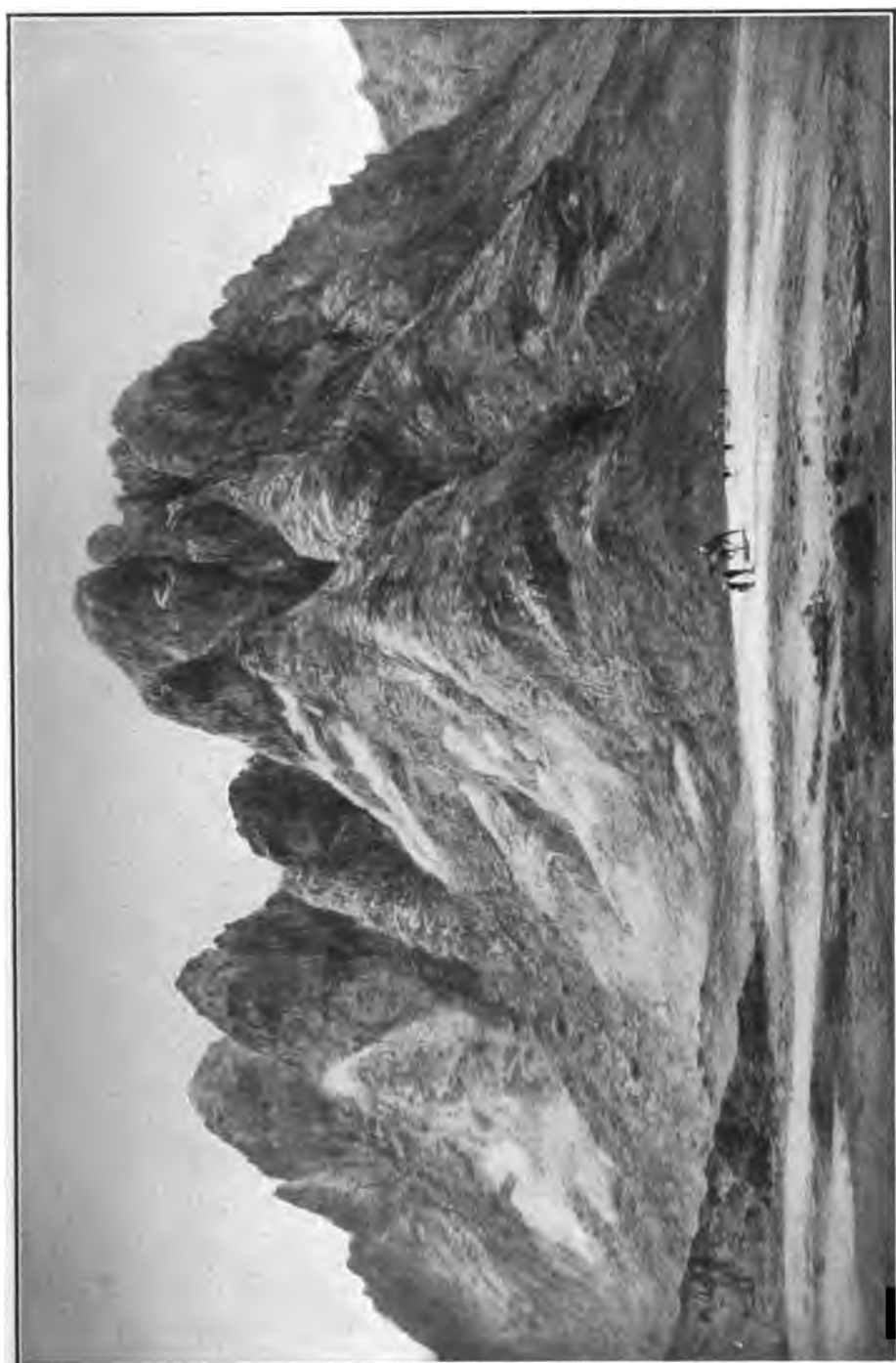
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*"The same day came they into the wilderness of  
Sinai."—Ex., 19, 1.*

**F**ROM Rephidim where they had fought Amalek, the Israelites advanced to Sinai, a name given both to the general region and to its central "mountain of God." "And there Israel camped before the mount." Mount Sinai ranks with the sacred hill of Jerusalem. The two are the chief holy places of the Old Testament. It was from Sinai that God spake to Moses and delivered the ten commandments. At the base of this cloud-wrapped summit the entire nation of Israel encamped for almost a year, while bit by bit they were taught through Moses all the laws of God and the ceremonial to be observed in His worship.

Sinai as it stands to-day is a sharp and rocky peak of granite. The central summit here represented is called the Zabel Mûsa, and seems to fit exactly into the Bible story. So abruptly does it rise at the base that, as the Bible mentions, one can lay a hand upon the mount as upon a wall. From around it radiate gulleys or valleys separating steep hills. In these hollows, doubtless, the Israelites encamped, and among these their herds found pasture.







unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it* he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor<sup>1</sup>, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

## Chapter 26

<sup>1</sup> The sum of all Israel is taken in the plains of Moab. <sup>52</sup> The law of dividing among them the inheritance of the land. <sup>57</sup> The families and number of the Levites. <sup>63</sup> None were left of them which were numbered at Sinai, but Caleb and Joshua.

**A**ND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,  
2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 Take the sum of the people, from twenty years old and upward;

<sup>1</sup>That is, the god Peor or Baal-peor, as told at the beginning of the chapter.

as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.







## Israel Waits for God

FROM THE BIBLICAL SERIES, BY GUSTAVE DORÉ.

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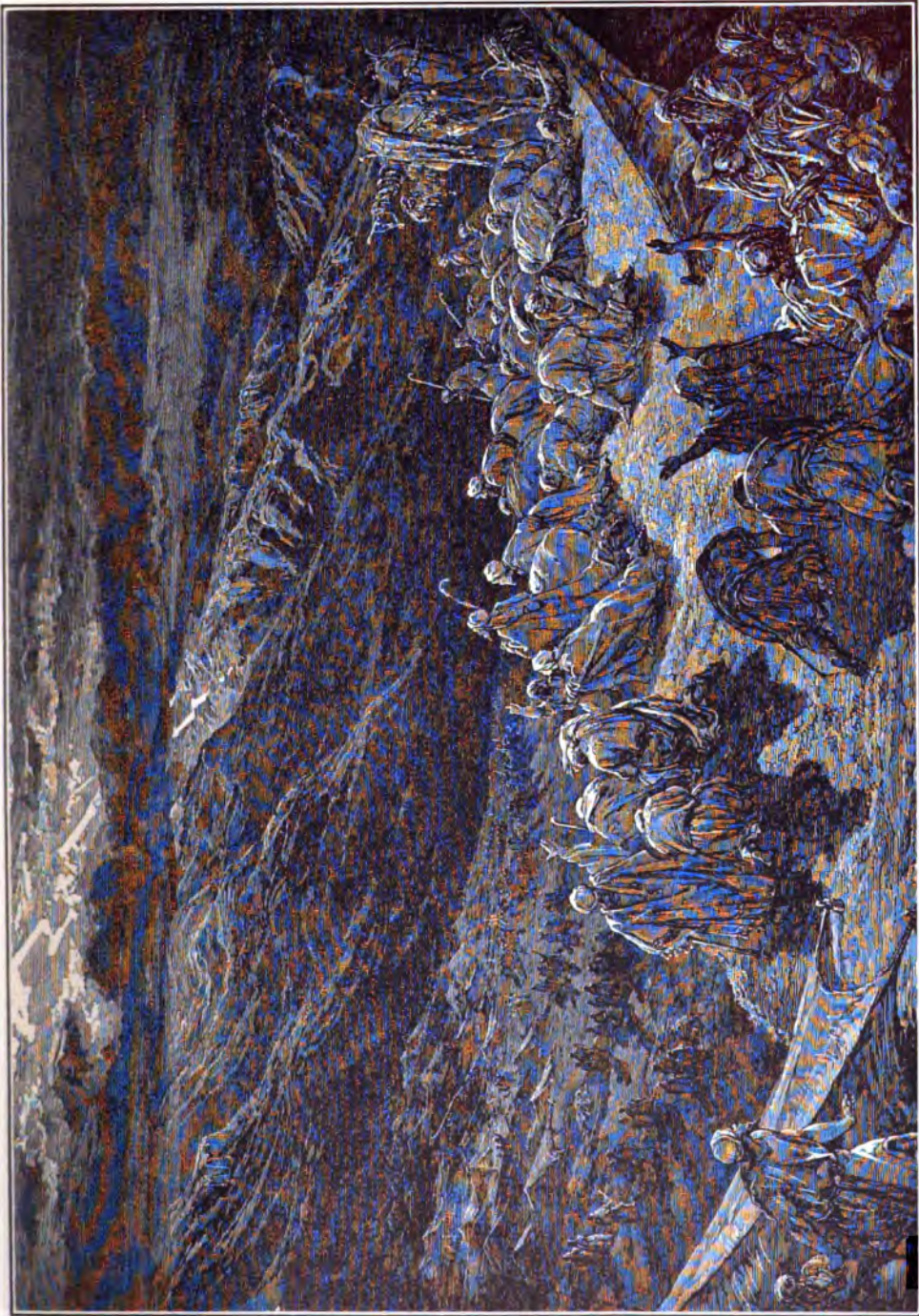
*"And he said unto the people, Be ready against the third day."—Ex., 19, 15.*

**A**RRIVED at Sinai, the region where his mission had been first revealed to him, Moses went up the Mount, to return thanks to God, who had enabled him to guide all this vast multitude in safety. Again in the high solitudes he heard God's voice; and God gave him a second message to bear to Israel, a proffer of eternal guardianship. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation."

Joyfully indeed did Moses bear this message to his people, and eagerly did they promise to obey. Then God told Moses that He Himself would speak to the Israelites. Such was His Glory that no mortal might look on Him and live; but as a hidden Voice would He speak from the mountain that Israel might remember His commands forever.

The people were given two days to prepare themselves for the tremendous event, to cleanse themselves both in body and mind from all impurity. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."







23 ¶ *Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:*

24 *Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.*

25 *These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.*

26 ¶ *Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.*

27 *These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.*

28 ¶ *The sons of Joseph after their families were Manasseh and Ephraim.*

29 *Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.*

30 *These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:*

31 *And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:*

32 *And of Shemida, the family of the Shemidaïtes: and of Hephher, the family of the Hephherites.*

33 ¶ *And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.*

34 *These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.*

35 ¶ *These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.*

36 *And these are the sons of Shuthelah: of Eran, the family of the Eranites.*

37 *These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.*

38 ¶ *The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:*

39 *Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.*

40 *And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.*

41 *There are the sons of Benjamin after their families: and they*

that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

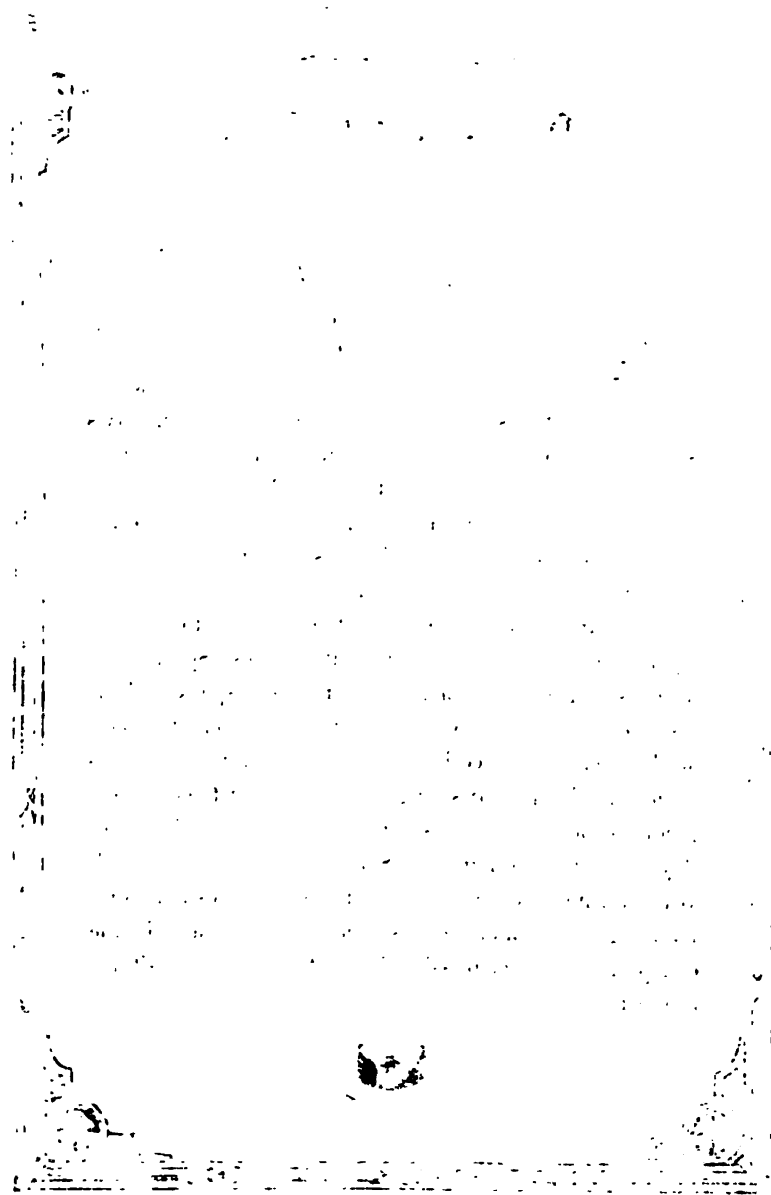
55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath beget Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of





## God Speaks to Israel

AFTER THE DUTCH MASTER, GERHARD HOET.

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*"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire."—Ex., 19, 18.*

**M**OSES cautioned the astounded Israelites to keep back, for their lives, and not approach too near the awful mount. He even set bounds which they must not pass. Then in answer to the Almighty's summons, Moses himself went forward upon the mount, which was all aflame. And the great Voice issued from the flame and proclaimed the ten commandments, the ten "words" of God, which are still treasured and remembered in every heart even to our own day.

Thus far all the people heard; then awe lay too heavily upon them. "And they said unto Moses, Speak thou with us and we will hear: but let not God speak with us lest we die." So they "removed, and stood afar off," while their leader received from God many other commands, a wise and far-seeing code of laws for the complete guidance of the people, setting for them feast days and days of fasting, ordaining a Sabbath day and a Sabbath year, warning them against avarice and oppression, commanding justice and generosity and courage, and in the end promising every blessing, if only they would be faithful to the Law.











Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

## Chapter 27

<sup>1</sup> The daughters of Zelophehad sue for an inheritance. <sup>6</sup> The law of inheritance. <sup>12</sup> Moses being told of his death, seeketh for a successor. <sup>18</sup> Joshua is appointed to succeed him.



WHEN came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.<sup>1</sup>

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

<sup>1</sup>This incident of the daughters of Zelophehad was regarded as establishing an important principle of the Hebrew law of inheritance, which had excluded daughters. After this if a father left no sons, his daughters inherited his property in preference to more remote male relatives.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.<sup>1</sup>

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

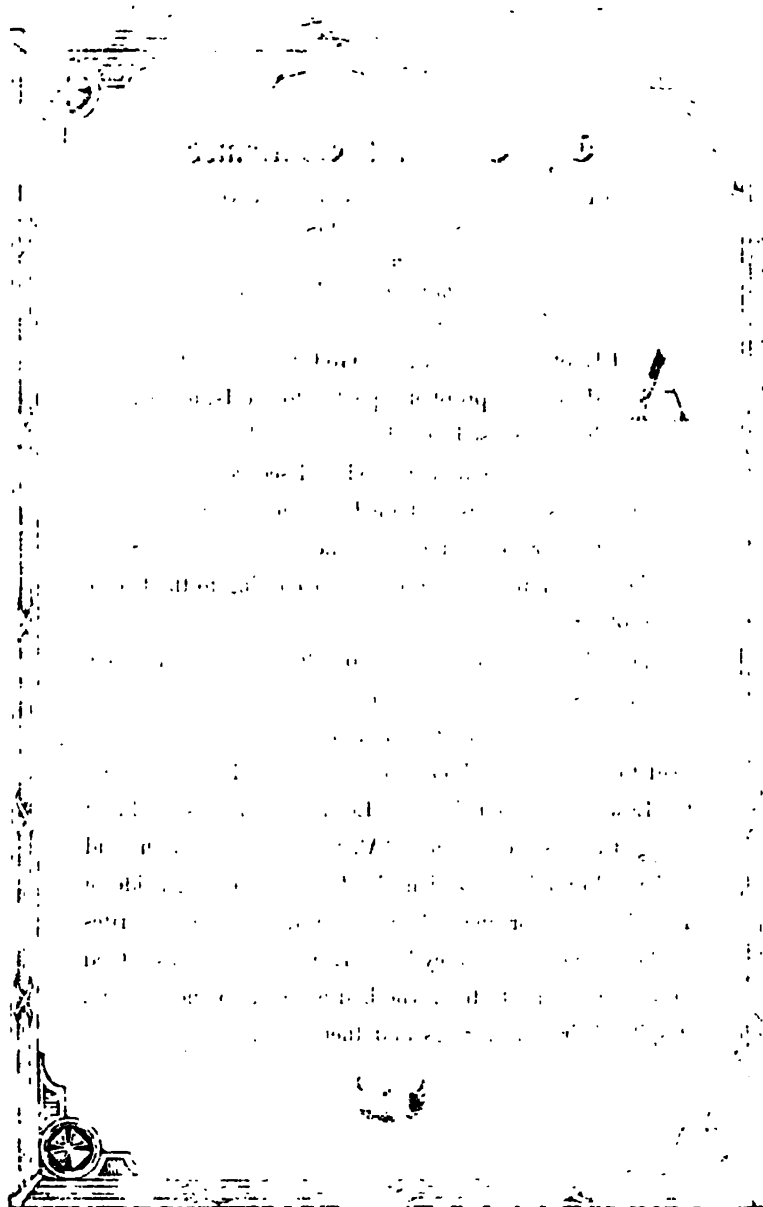
20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.<sup>2</sup>

<sup>1</sup>See Numbers, Chap. 20, verse 12. <sup>2</sup>The recent American Revision simplifies the final clause of this verse so as to read "as Jehova spake by Moses."





## The Covenant Confirmed

BY THE CONTEMPORARY AMERICAN ARTIST,  
J. STEEPLE DAVIS.

✦

*"And they said, All that the Lord hath said will we do, and be obedient."—Ex., 24, 7*

**A**LL of the laws which God thus first taught to Moses, the prophet repeated to the Israelites; and they promised to obey them. To confirm this covenant or agreement with God and secure all its promised blessings, Moses ordained a solemn festival. He caused an altar to be erected at the foot of Mount Sinai, and he erected also twelve pillars "according to the twelve tribes of Israel."

Upon this altar in presence of all the people he slew oxen as a sacrifice to the Lord, and sprinkled the blood, half upon the altar and half upon the people. Also he read to them from a book, in which he had written down the Law, all the council of the Lord; and they listened and pledged themselves again. "All that the Lord hath said will we do, and be obedient." This was the high tide of Israel's good fortune. They were the chosen favorites of the Almighty; and they knew Him as yet only as a God of love and of protection, who had harmed no one of them, despite their murmurings and their folly.





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## Chapter 28

<sup>1</sup> Offerings are to be observed. <sup>3</sup> The continual burnt offering. <sup>9</sup> The offering on the sabbath, <sup>11</sup> on the new moons, <sup>16</sup> at the passover, <sup>26</sup> in the day of first fruits.

**AND** the LORD spake unto Moses, saying,<sup>1</sup>

**2** Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

**3** And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.

**4** The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.

**5** And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

**6** It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

**7** And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

**8** And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

**9** ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

**10** This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.<sup>2</sup>

**11** ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

**12** And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

**13** And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

**14** And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

**15** And one kid of the goats for a sin offering unto the LORD

<sup>2</sup>The laws that follow in chapters 28-29 are the same as previously given in Leviticus (chapter 23, compare also chapters 1-7). They give a list of the regular public offerings of the community on the fixed days and festivals of the year. <sup>3</sup>This commandment of an extra offering for the Sabbath does not appear in Leviticus, being here mentioned for the first time.



shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first fruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs:

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

## Chapter 29

<sup>1</sup> The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.

**I**ND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the





## Moses and the Elders See God

BY THE EIGHTEENTH CENTURY ITALIAN ARTIST,  
JACOPO AMICONI, WHO PAINTED IN ENGLAND  
AND BECAME THE COURT-PAINTER  
OF SPAIN.

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*"And they saw the God of Israel."—Ex., 24, 10.*

**A**PPARENTLY God meant to lead His chosen people on from one beatitude to another. After the covenant was confirmed, Moses went again up into Mount Sinai, accompanied this time by over seventy of the chief men or "elders" of Israel. There they worshipped God and feasted before Him; and the Almighty revealed Himself to their eyes, though dimly and not in His full glory.

Even what they saw was, however, too mighty, too wonderful for description. The biblical narrator marvels that they died not, and repeats in awe, "also they saw God, and did eat and drink." The single descriptive passage of the scene does not touch on God Himself but on His surroundings: "there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."

This was the most that any of the people of Israel, except Moses, ever saw of the actual presence of God.





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LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:<sup>1</sup>

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

<sup>1</sup>The Revised Version in this and the similar passages which follow, says "after the ordinance."

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.







## The Tablets Given to Moses

AFTER THE PAINTING BY RAPHAEL, IN THE LOGGIA  
OF THE VATICAN.



*"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Ex., 31, 18.*

**L**EAVING the elders, Moses went on alone to the summit of Sinai. There he stayed in communion with God forty days and forty nights. In all that time no man saw Moses. The cloud into which he had ascended, remained continuously upon the mount. Joshua, the victor over Amalek, had become Moses' personal attendant, and Joshua waited half way up the mount, just outside the cloud that enveloped that dread conference. The other Israelites abode far below, in wonder and in fear.

During these forty days Moses received many more laws for the regulation of the Hebrew state. On the fortieth day God "gave unto Moses, when he had made an end of communicating with him upon Mount Sinai," those two wonderful tablets recording His commands, "tables of stone, written with the finger of God." Then God bade Moses hasten back to the valley, for already the Israelites had broken their covenant.







39 These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

### Chapter 30

<sup>1</sup> Vows are not to be broken. <sup>3</sup> The exception of a maid's vow. <sup>6</sup> Of a wife's. <sup>9</sup> Of a widow's, or her that is divorced.

**A**ND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

### Chapter 31

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.



AND the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.<sup>1</sup>

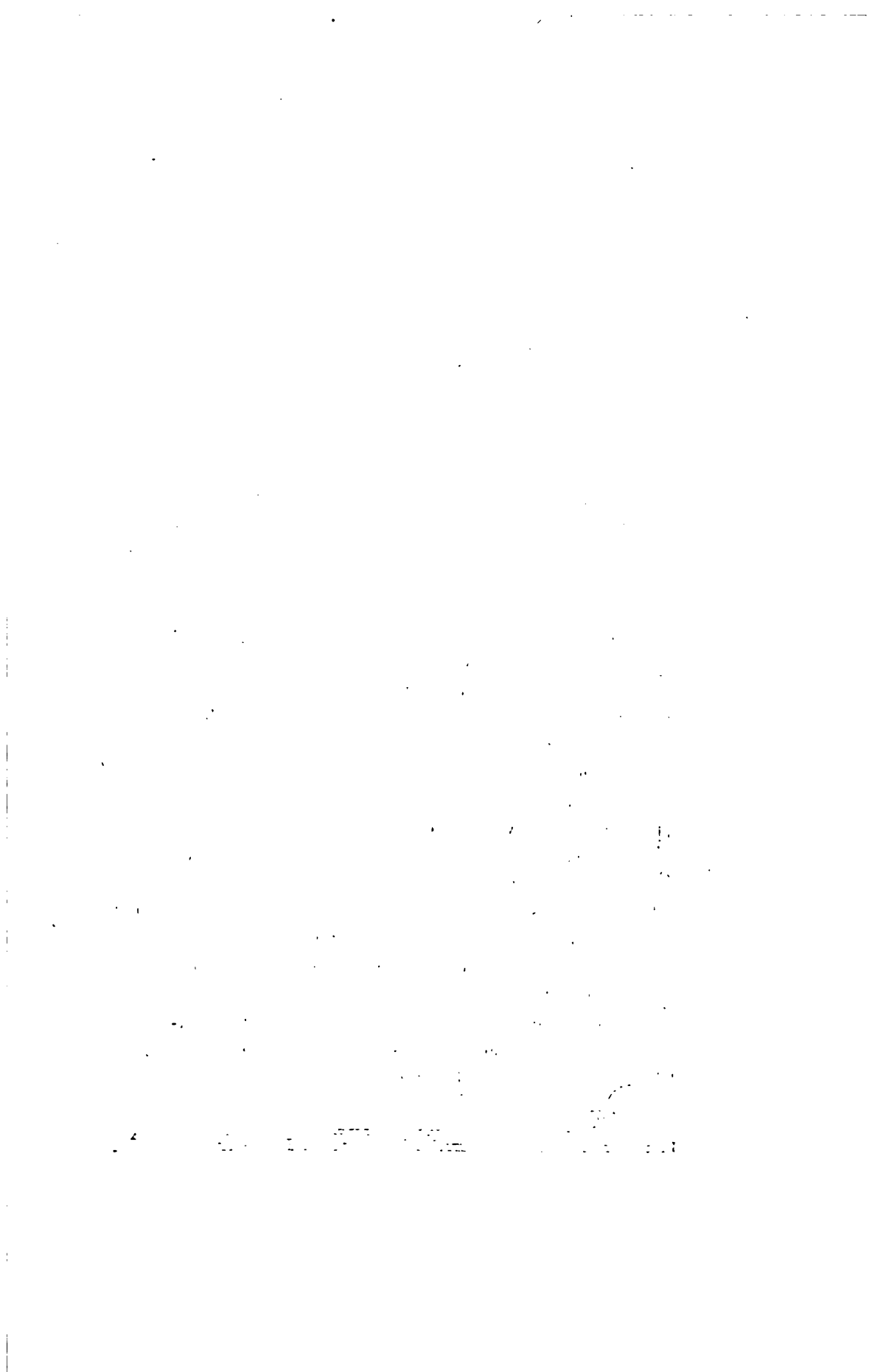
9 And the children of Israel took *all*<sup>2</sup> the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

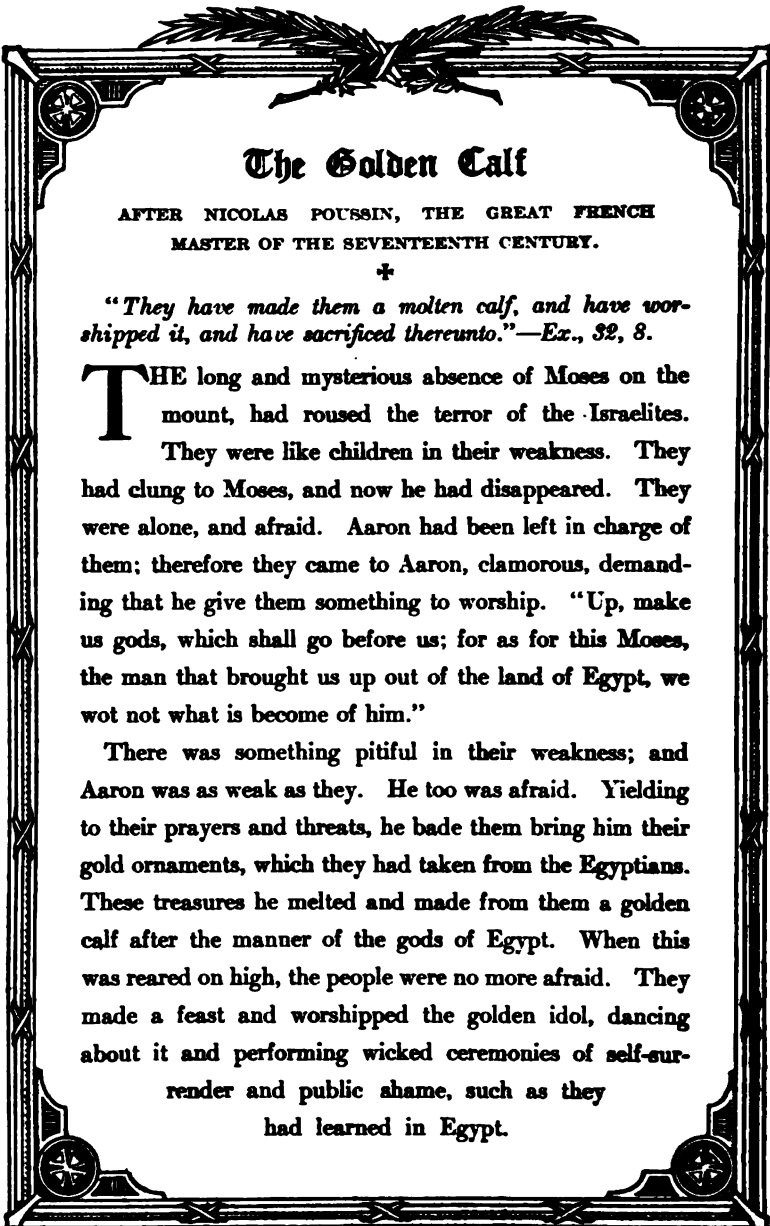
10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto

<sup>1</sup>This is the prophet Balaam who had blessed Israel so unwillingly (chapter 24). He had afterward schemed against the Israelites and led them into sin, see this chapter, verse 16, also chapter 25, and Revelation 2, 14. <sup>2</sup>This word "all" is not in the original Hebrew and is omitted in both the Revised and American Versions.





## The Golden Calf

AFTER NICOLAS POUSSIN, THE GREAT FRENCH  
MASTER OF THE SEVENTEENTH CENTURY.

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*"They have made them a molten calf, and have worshipped it, and have sacrificed thereunto."—Ex., 32, 8.*

THE long and mysterious absence of Moses on the mount, had roused the terror of the Israelites.

They were like children in their weakness. They had clung to Moses, and now he had disappeared. They were alone, and afraid. Aaron had been left in charge of them; therefore they came to Aaron, clamorous, demanding that he give them something to worship. "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

There was something pitiful in their weakness; and Aaron was as weak as they. He too was afraid. Yielding to their prayers and threats, he bade them bring him their gold ornaments, which they had taken from the Egyptians. These treasures he melted and made from them a golden calf after the manner of the gods of Egypt. When this was reared on high, the people were no more afraid. They made a feast and worshipped the golden idol, dancing about it and performing wicked ceremonies of self-surrender and public shame, such as they had learned in Egypt.







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Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Everything that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion

of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

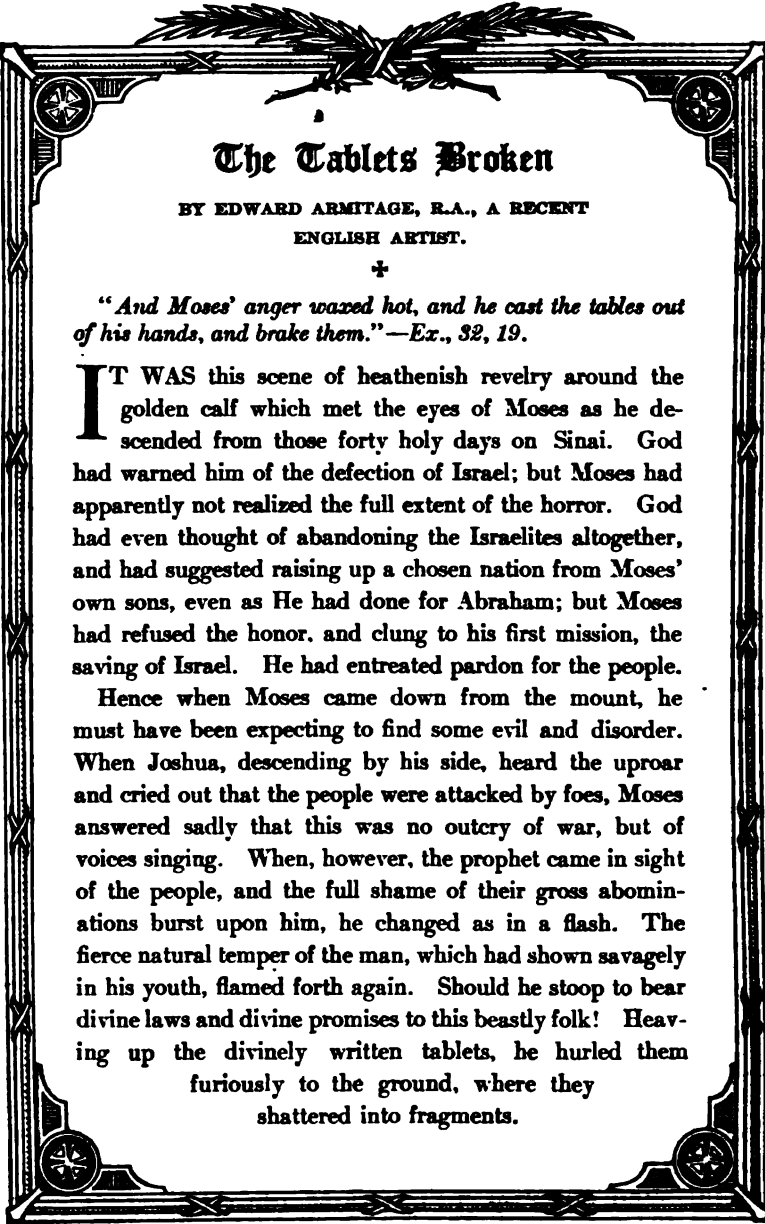
47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

[illegible]



## The Tablets Broken

BY EDWARD ARMITAGE, R.A., A RECENT  
ENGLISH ARTIST.

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*"And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them."—Ex., 32, 19.*

IT WAS this scene of heathenish revelry around the golden calf which met the eyes of Moses as he descended from those forty holy days on Sinai. God had warned him of the defection of Israel; but Moses had apparently not realized the full extent of the horror. God had even thought of abandoning the Israelites altogether, and had suggested raising up a chosen nation from Moses' own sons, even as He had done for Abraham; but Moses had refused the honor, and clung to his first mission, the saving of Israel. He had entreated pardon for the people.

Hence when Moses came down from the mount, he must have been expecting to find some evil and disorder. When Joshua, descending by his side, heard the uproar and cried out that the people were attacked by foes, Moses answered sadly that this was no outcry of war, but of voices singing. When, however, the prophet came in sight of the people, and the full shame of their gross abominations burst upon him, he changed as in a flash. The fierce natural temper of the man, which had shown savagely in his youth, flamed forth again. Should he stoop to bear divine laws and divine promises to this beastly folk! Heaving up the divinely written tablets, he hurled them furiously to the ground, where they shattered into fragments.





51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

## Chapter 32

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

**N**OW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,<sup>1</sup>

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

<sup>1</sup>These names are of the cities of Gilead and Jazer, regions east of the Jordan, as shown on the map which indicates the distribution of the tribes in Canaan.



13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.





## Who Is on the Lord's Side?

BY J. JAMES TISSOT. REPRODUCED BY THE  
COURTESY OF THE AMERICAN TISSOT  
SOCIETY OF NEW YORK.

✦

*"Then Moses stood in the gate of the camp, and said,  
Who is on the Lord's side? Let him come unto me."—  
Ex., 32, 26.*

**T**HAT sudden outbreak in which Moses destroyed the divinely given tablets, is nowhere charged against him as a sin. Rather God seems to have viewed the anger with approval as a righteous wrath. Moses, the protector, the savior of his people, becomes suddenly transformed into the avenger, the flaming sword of a God of Wrath.

Furiously he strode among the people, hurled down the idol, ground it into powder, and made the surrounding multitude drink down in water the thing they had adored. The terrified Aaron shrank away from him as from a destroying fire; the people cowered at his feet. But the idolatry was so widespread that he could not reach all in the entire nation with his own bare hands. He could not call on God for a stroke of vengeance, he who had already secured God's promise of pardon for the sin. Instead he strode to the gate of the camp where as many as possible might hear, and cried out, "Who is on the Lord's side?" The sons of Levi, the members of his own tribe, separated themselves from the mass and rushed forward to his aid. They knew he planned some vengeance.





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32 We will pass over armed before the LORD into the land of Canaan that the possession of our inheritance on this side Jordan *may be* ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.<sup>1</sup>

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

### Chapter 33

<sup>1</sup> Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

 HESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

<sup>1</sup>Gilead in its broadest sense included all the region east of the Jordan and also that east of the Dead Sea as far south as the river Arnon. Sometimes, however, the name is restricted to the central portion of Gilead, which had belonged to the Amorites, and was now given to Gad. Reuben, the eldest tribe of Israel, received the region east of the Dead Sea, the lands first conquered by the Israelites. Manasseh, as we learn in Joshua, chapter thirteen, was given Gilead north of the River Jabbok, the lands of Og.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.

17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

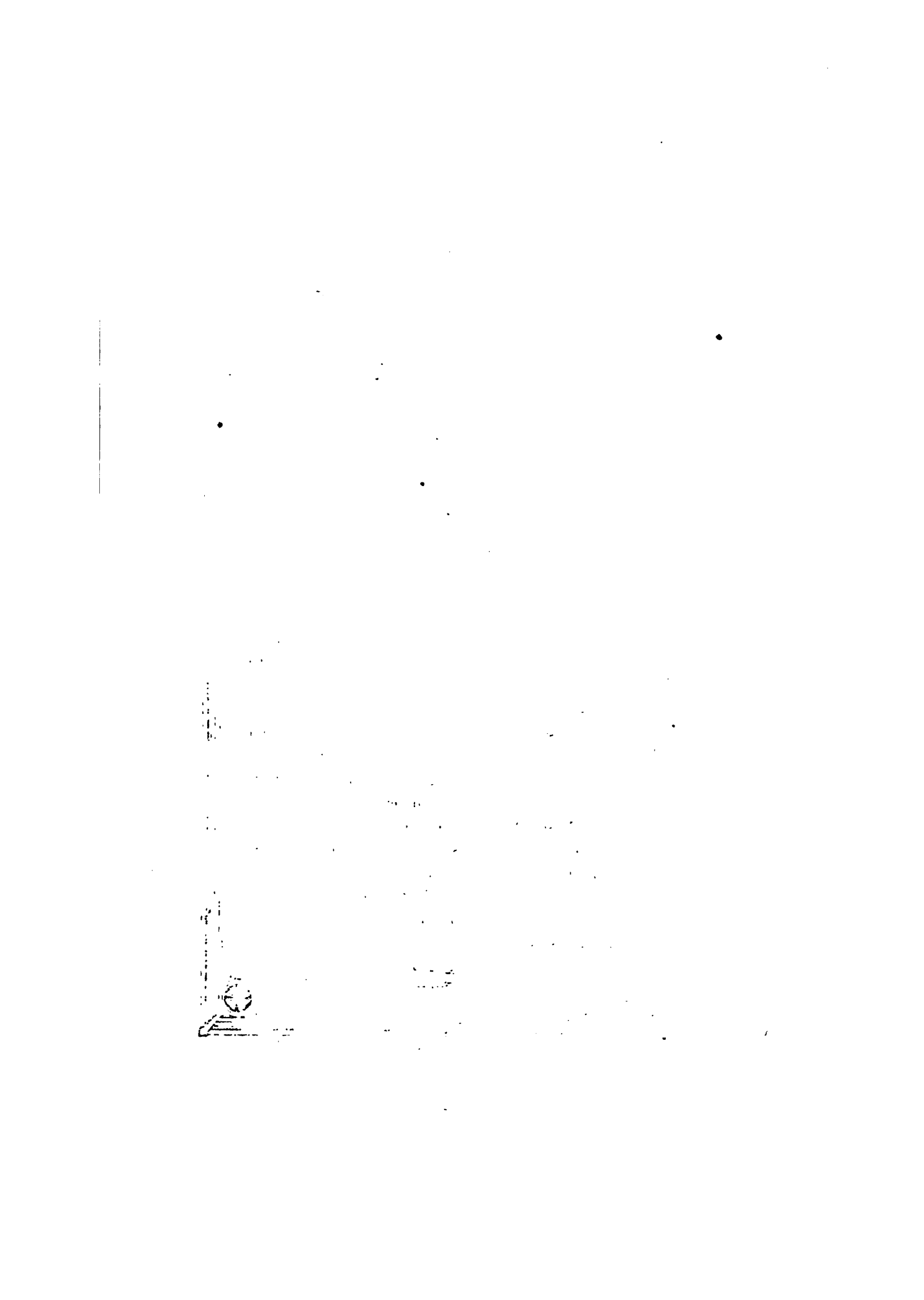
30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Horhagidgad.

33 And they went from Horhagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.







## The Idolaters Slain

BY THE MASTER OF THE NAZARINE SCHOOL,  
JULIUS SCHNORR.

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*"Go in and out from gate to gate throughout the camp, and slay every man his brother."—Ex., 32, 27.*

**E**VEN in this tragic matter of Israel's idolatry, God was teaching Moses. The latter had deprecated the divine wrath against his nation, yet now his own human wrath was beyond control. When the sons of Levi stood around him, he bade them draw sword and slay every idolater they came upon, all who persisted in sin, sparing neither neighbor, nor comrade, nor relative, nor son. Grimly they obeyed, "and there fell of the people that day about three thousand men."

Consider the suddenness of it all, the terror upon Israel. This Moses whom they had known only as the meekest of men, kindly to their every weakness, tenderly thoughtful of their every complaint, gentle amid all their uproar, this Moses turns suddenly and rends them! And this God of Moses, Who had given them whatever they asked, had shielded every life as something very precious, against all the Egyptian plagues and the Egyptian armies, this God now exacts such awful toll of vengeance! They had known Him only as a God of Love; thereafter they knew Him also as a God of Fear.







35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Bèth-jesimoth *even* unto Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

## Chapter 34

<sup>1</sup> The borders of the land.    <sup>16</sup> The names of the men which shall divide the land.

**AND** the LORD spake unto Moses, saying,  
 2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (*this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof*.)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:<sup>1</sup>

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:<sup>2</sup>

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

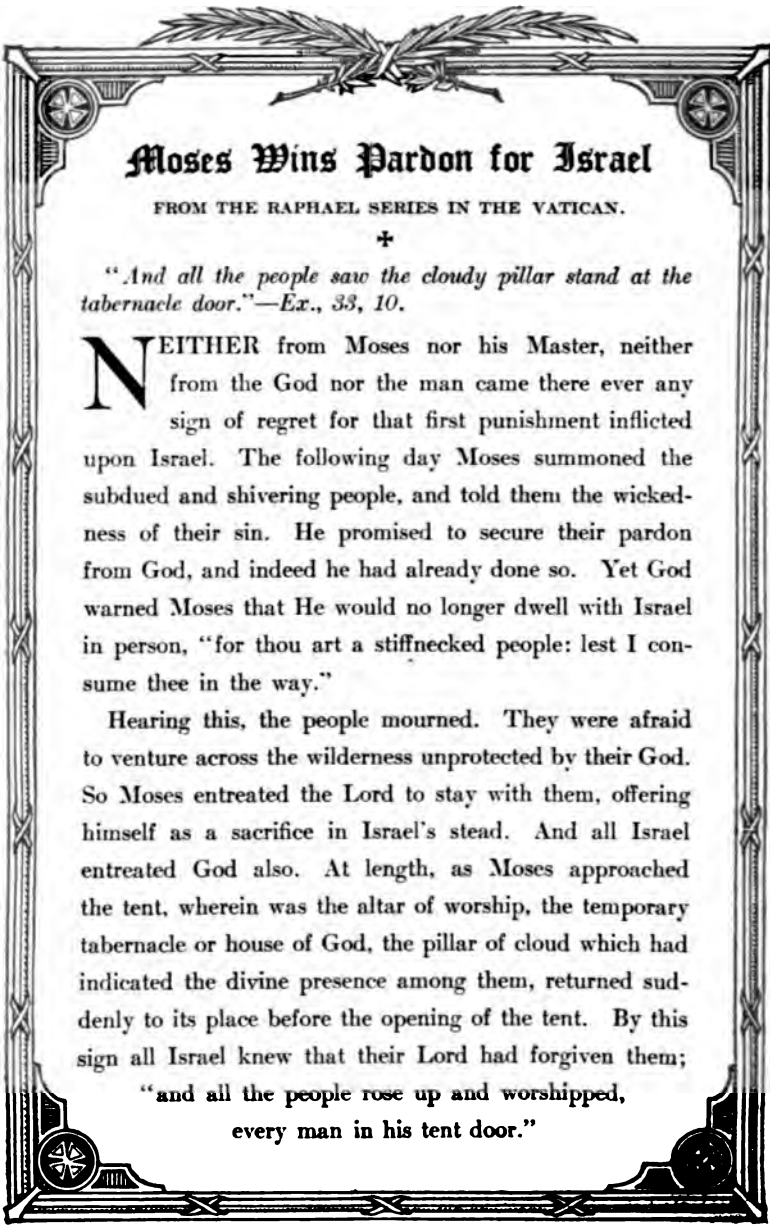
13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inherit-

<sup>1</sup>This cannot be the Mount Hor of Moab; as it is mentioned as a mountain of Lebanon.    <sup>2</sup>The Sea of Chinnereth is the Sea of Galilee.





## Moses Wins Pardon for Israel

FROM THE RAPHAEL SERIES IN THE VATICAN.

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*"And all the people saw the cloudy pillar stand at the tabernacle door."—Ex., 33, 10.*

**N**EITHER from Moses nor his Master, neither from the God nor the man came there ever any sign of regret for that first punishment inflicted upon Israel. The following day Moses summoned the subdued and shivering people, and told them the wickedness of their sin. He promised to secure their pardon from God, and indeed he had already done so. Yet God warned Moses that He would no longer dwell with Israel in person, "for thou art a stiffnecked people: lest I consume thee in the way."

Hearing this, the people mourned. They were afraid to venture across the wilderness unprotected by their God. So Moses entreated the Lord to stay with them, offering himself as a sacrifice in Israel's stead. And all Israel entreated God also. At length, as Moses approached the tent, wherein was the altar of worship, the temporary tabernacle or house of God, the pillar of cloud which had indicated the divine presence among them, returned suddenly to its place before the opening of the tent. By this sign all Israel knew that their Lord had forgiven them;

*"and all the people rose up and worshipped,  
every man in his tent door."*









ance on this side Jordan *near* Jericho, eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

## Chapter 35

1 Eight and forty cities for the Levites with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction for murder.

**A**ND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thou-

sand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan:

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die:

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not,

بسم الله الرحمن الرحيم



## The Tablets Restored

AFTER THE ENGLISH ARTIST, JOHN R. HERBERT, R.A.

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*"And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him."—Ex., 34, 30.*

"**A**ND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou breakest." So all matters were placed as nearly as possible where they had been before Israel had broken the covenant. Moses went up again into Sinai, having risen higher than ever in God's love, because he had been willing to perish utterly himself, but not to abandon his followers. Here upon Sinai Moses even ventured to pray that he might be blessed by beholding God in His full glory. As nearly as might be, God granted him this marvelous beatitude, yet not wholly; for "there shall no man see me, and live."

As God passed by in His Glory, He placed Moses in a cleft of the rock and sheltered him with His hand. What Moses saw in that supreme moment, we know not; yet when he descended from the mount, with the rewritten tablets in his hand, his face so shone with the reflected glory of that momentary vision that he seemed more than mortal. The Israelites could not bear even that reflected brightness, so that for a time Moses was forced to shroud his face in a veil when he addressed them.





and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction<sup>1</sup> for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

## Chapter 36

<sup>1</sup> The inconvenience of the inheritance of daughters, is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. <sup>10</sup> The daughters of Zelophehad marry their father's brothers' sons.

**A**ND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

<sup>2</sup> The Revised Version changes "satisfaction" to "ransom." That is, he who has shed blood can in no way escape the penalty; even though he have been guiltless of evil intent he must remain shut within the refuge city.



3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry,

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.



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## Moses Teaches the Law

FROM THE SERIES BY JULIUS SCHNORR.



*"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded."—Ex., 35, 1.*

**M**OSES after this vision on Sinai, is not the same as Moses before Sinai. He had become something more than man. God had drawn closer to him than ever to any other mortal, so that Moses communed with the Almighty face to face, listened to Him as to a personal Father, and clung to Him as to an elder brother. As to the power of Moses over the Israelites, this seemed to have become unlimited. The exiles had now been several months at Sinai, their spirits were wholly bowed to God's will, and they listened eagerly while Moses expounded and explained all the laws he had been given.

It must be remembered that these laws were not presented as mere human institutions to be altered, as experience might suggest, in the future. They were meant for an everlasting code, by which Israel was to be bound forever, a code which the Hebrew race preserves and obeys even to this day. Therefore they had to be impressed and reimpresed, by the thunderings on Sinai, by the punishment of the idolaters, by the glory on Moses' face, by his iteration of the laws again and again to the people during their stay beneath the "mount of God."





## Introduction to the Book of Deuteronomy

The name Deuteronomy means "the repetition of the law," or "the second legislation." The word is of Greek derivation, and appears first in the Greek work of Philo. Among the Hebrews the book is known as are the other "fifths" of the Law by its first noun, d'bharim, meaning the "words"; or it is sometimes called, with special reference to the powerful chapter twenty-eight, "the book of threatenings."

This the final and, from a literary standpoint, by far the most powerful fifth of the Law, is but feebly described by its name, Deuteronomy. It does indeed iterate considerable portions of the laws laid down in the three preceding books, and it also reviews much of the history of Moses and his followers; but it returns to these passages not as would a mere law-book or history. It employs them for a purpose. Deuteronomy is the great hortatory or preaching Book of the Law, in which the Israelites are earnestly, passionately urged and entreated to remember and to uphold their faith.

The book deals with the final month of Moses' life and its writer or writers have endeavored, not to record as did the earlier books a mere summary of the great leader's deeds and teachings, but to reproduce for a later age something of the actual spirit, the burning words of his final speeches, those tremendous closing addresses in which, knowing that his death was at hand, this greatest of all prophetic chieftains endeavored to complete his mission, to drive home his teachings, and perpetuate his faith. What little history of this final month the book contains had been already told in Numbers (chapter 27), where God bids Moses view the promised land and prepare for death, and where Joshua is named and consecrated as his successor. Deuteronomy retells these things, and then in its final chapter describes Moses' death. It makes no further historical advance.

As regards its contents, the book is easily divided into three parts. The first address of Moses runs from the beginning through chapter four (verse 49). It reviews the long journey of the Israelites from Sinai to the Jordan, seeking to impress upon them the power of their God and His mercy in the face of their ingratitude. The second address of Moses extends from chapter five through chapter twenty-eight. It is the great central portion of the book, in which Moses reviews, enlarges and discusses such portions of the law as he wishes specially to emphasize. Chapters five to eleven are like his first speech, hortatory, a backward glance over God's dealing with Israel. Chapters twelve to sixteen dwell on the religious duties of the people; chapters seventeen to twenty deal with civil ordinances; and chapters twenty-one to twenty-five enforce the rules of social life. Then in chapters twenty-six to twenty-eight we have the mighty oratorical close of the speech, the directions for the celebration with which the people are to take possession of the promised land, and the prophetic series of blessings and of curses called down upon their future. The remainder of the book consists of several separated bits, the closing scenes. Moses' last exhortation to his people, his final speech, occupies chapters twenty-nine and thirty. His final deeds are told in the next chapter; then comes his great and beautiful song of triumph; then in chapter thirty-three his song of blessing; and then in the last chapter of The Law, the story of his death.

Deuteronomy has thus far more of unity as well as of literary force than any of the preceding fifths of the Law. This is one reason for regarding this book as being of later com-

position. The date at which Deuteronomy was written down in its present form has been a subject of much discussion, but there is a general agreement among scholars that this remarkable book, or at least the central portion of it (chapters 5-28) is that "book of the law" which was lost, and the finding of which is described in II. Kings, (chapters 22 and 23). Its discovery thus caused the great reform of the Jews under King Josiah in the year 621 B.C., when the book was made the law of the state.

In its teachings Deuteronomy is mainly an enforcement of the earlier laws; but it develops several new and important points of doctrine. It insists on the unity and spirituality of Jehovah; emphasizes repeatedly the necessity of one central place of worship (the temple at Jerusalem); and tries to unify the life of the Israelites by the principle of love to God and to their fellows.



1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present and for the development of a sound policy for the future. The author points out that the study of history is not only a means of learning about the past, but also a way of developing the ability to think critically and to make sound judgments.

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## The Builder of the Tabernacle

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF  
THE AMERICAN TISSOT SOCIETY, NEW YORK.



*"See the Lord hath called by name Bezaleel the son of Uri . . . And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship."—Ex., 35, 30.*

**W**HILE Moses was teaching the people the law, he was also preparing the sanctuary for God's presence, the tabernacle in which He was to appear at times, and which was to be borne about by the Israelites in their wanderings. Every detail of the making of this tabernacle had been dictated to Moses on Sinai, and the master workman had been pointed out to him and divinely inspired with the genius needed for the work.

This master-workman, architect, sculptor, goldsmith, jeweler, all in one, was Bezaleel of the tribe of Judah. We hear of him only in this connection, that he wrought earnestly with "every wise hearted man" of Israel, teaching each workman what to do, planning and supervising all, until the building or tent of the tabernacle was ready in its full beauty, and the "ark" was made, with the numerous sacrificial implements of worship. Chief, of course, of these works of art, was the ark itself, the receptacle built to hold the tablets of the law, those divinely written stones of Sinai. It is as the builder of the ark that Bezaleel is mainly remembered.





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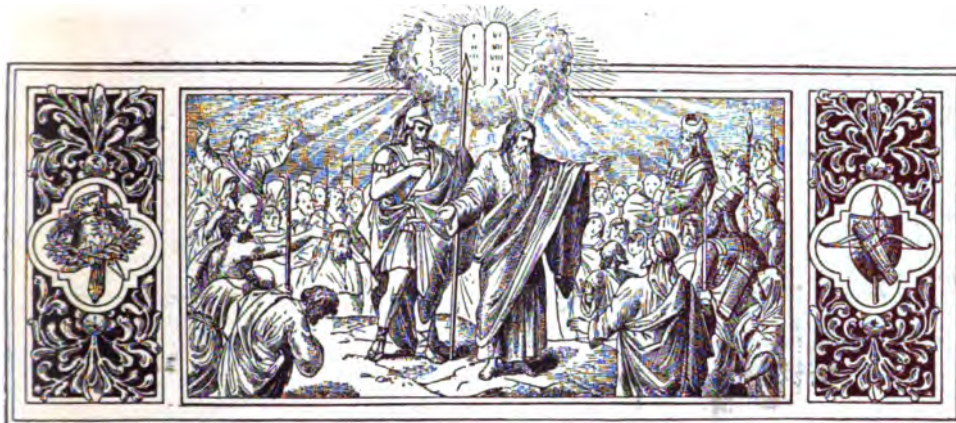
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THE FIFTH BOOK OF MOSES CALLED

# Deuteronomy

## Chapter 1

*1 Moses' speech in the end of the fortieth year, briefly rehearsing the story, 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.*



**THESE** be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea,<sup>1</sup> between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 *(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)*

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

<sup>1</sup>For the phrase "in the plain over against the Red Sea" the Revised Version translates "in the Arabah over against Suph." The Arabah was the plain extending around the Dead Sea, and up the Jordan Valley. Suph has not been positively identified.

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain<sup>1</sup> of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

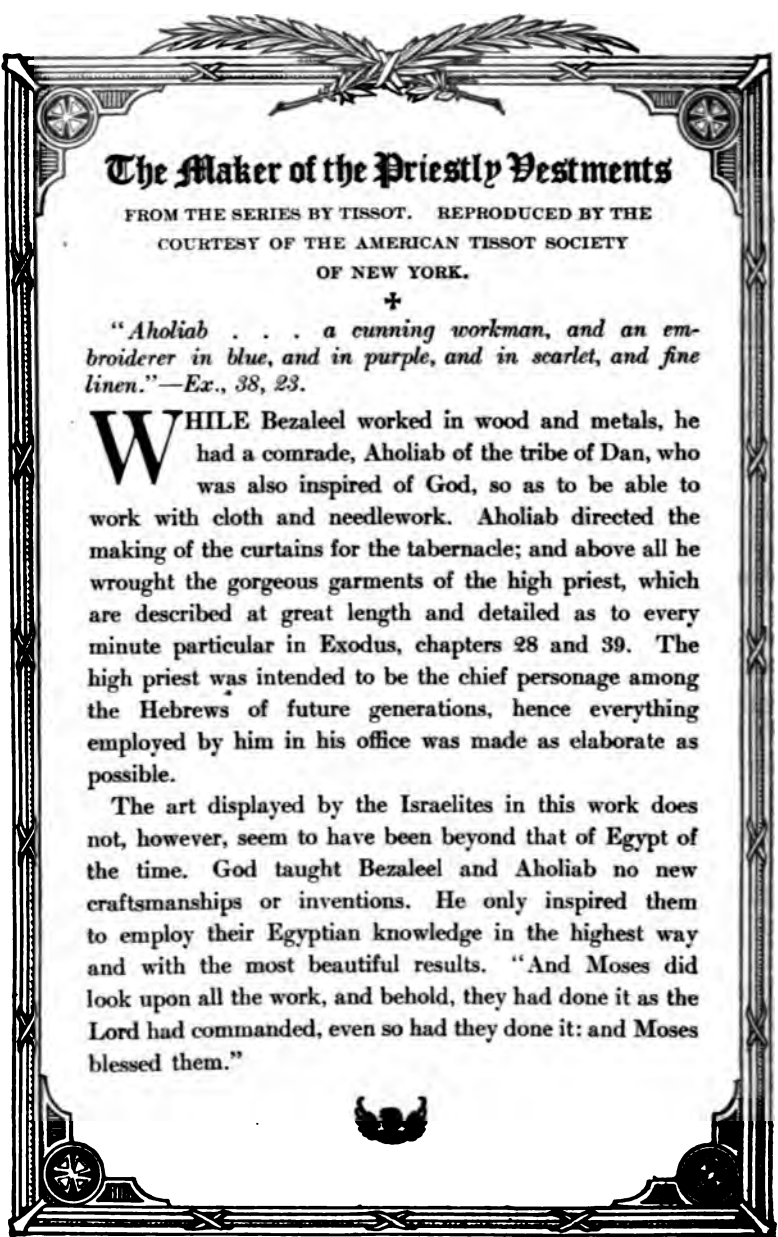
23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

<sup>1</sup>The Revised Version says "by the way to the hill country of the Amorites."





## The Maker of the Priestly Vestments

FROM THE SERIES BY TISSOT. REPRODUCED BY THE  
COURTESY OF THE AMERICAN TISSOT SOCIETY  
OF NEW YORK.



*"Aholiab . . . a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen."—Ex., 38, 23.*

**W**HILE Bezaleel worked in wood and metals, he had a comrade, Aholiab of the tribe of Dan, who was also inspired of God, so as to be able to work with cloth and needlework. Aholiab directed the making of the curtains for the tabernacle; and above all he wrought the gorgeous garments of the high priest, which are described at great length and detailed as to every minute particular in Exodus, chapters 28 and 39. The high priest was intended to be the chief personage among the Hebrews of future generations, hence everything employed by him in his office was made as elaborate as possible.

The art displayed by the Israelites in this work does not, however, seem to have been beyond that of Egypt of the time. God taught Bezaleel and Aholiab no new craftsmanships or inventions. He only inspired them to employ their Egyptian knowledge in the highest way and with the most beautiful results. "And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."





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26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

## Chapter 2

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

**W**HEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth;<sup>1</sup> because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these for y years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir beforetime; but the children of

<sup>1</sup>The original Hebrew is here more emphatic, "no, not so much as for the sole of the foot to tread on." This form is used in the Revised Version.

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## Erection of the Tabernacle

AFTER AN ENGRAVING BY THE DUTCH  
MASTER, GERHARD HOET.

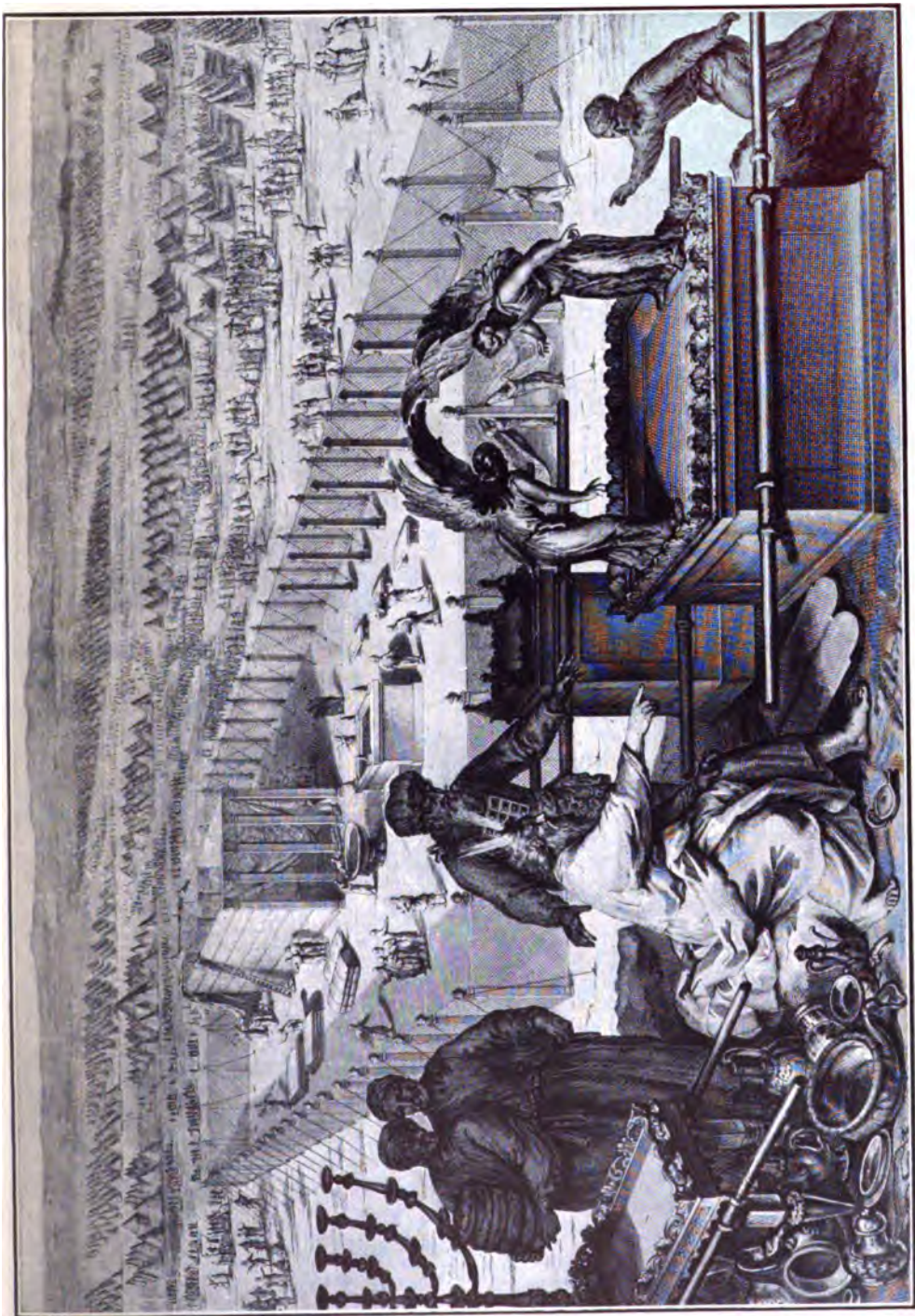


*"And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up."—Ex., 40, 17.*

**A**T LAST the preparatory work was finished, and in the middle of March, almost an entire year after the departure from Egypt, came the final ceremony of erecting the tabernacle, God's temple in the wilderness. It must be remembered that this marvelous structure had to be so arranged that it could all be taken down when Israel marched, and promptly set up again wherever the tribes might camp. Therefore its tendance was an enormous task, and Moses selected from the tribes of Israel one entire tribe to serve in transporting the tabernacle and its contents.

The tribe so selected was naturally his own, the men who had rallied to his side on the day of Israel's desertion, the sons of Levi. Thus the Levites became in time a set of men apart, attendants upon God, the priesthood of Israel. Also the Levites now took the chief part in rearing the tabernacle, while all the people of Israel gathered round to celebrate the completion of the mighty work.







Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them *Zamzummims*;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.



30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

### Chapter 3

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and a half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.



**H**EN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwall'd towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.





## The Glory Enters the Tabernacle

FROM A CONTEMPORARY ENGLISH PRINT.

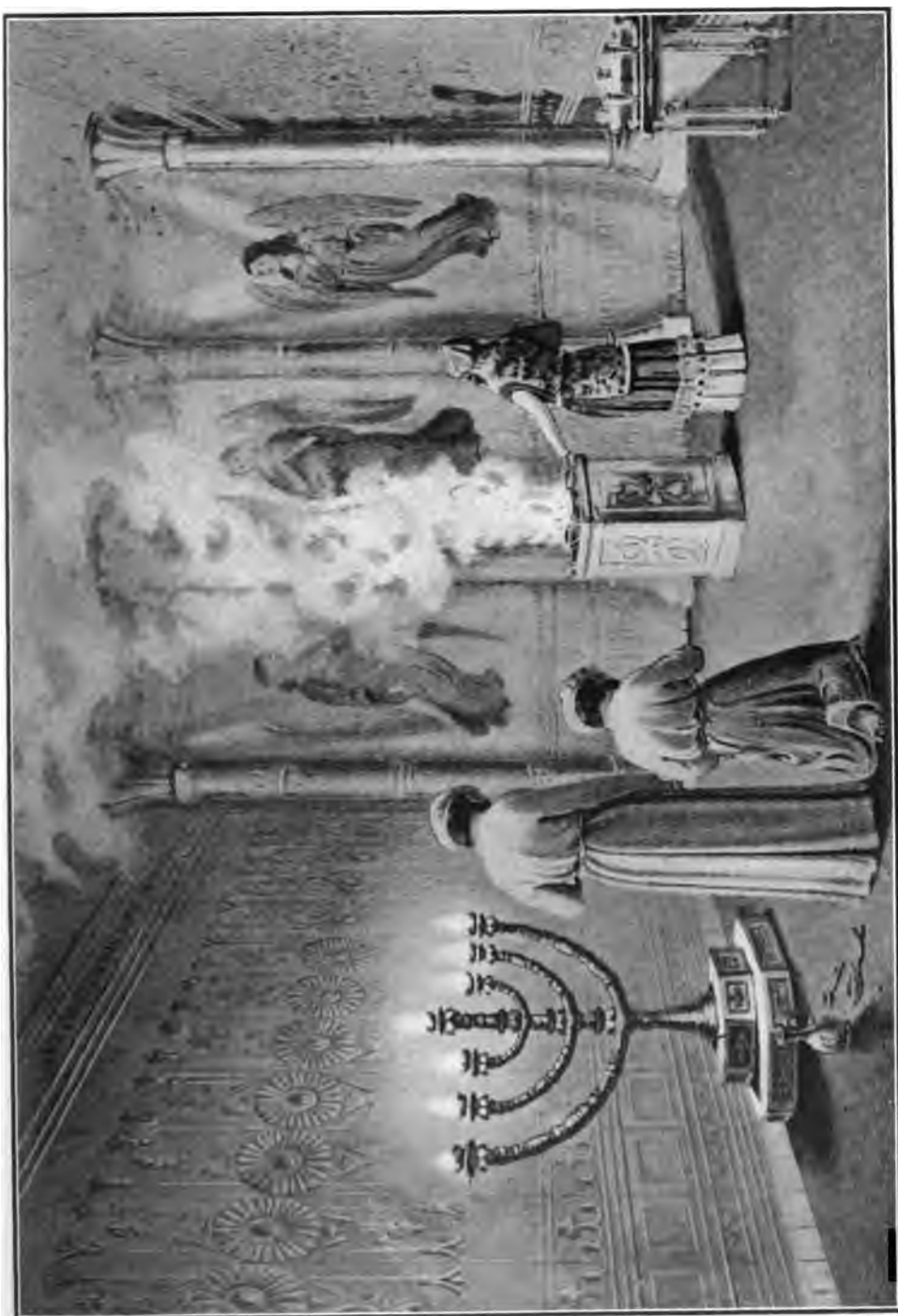


*"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Ex., 40, 34.*

**W**HEN the tabernacle was upraised, the wonderful ark of gold was placed within it, and within the ark were laid the divinely written tablets, the chief treasure of Israel. The other implements of worship were set in place, and then Moses summoned the aid of Aaron and Aaron's sons. Aaron was made high priest, his sons were his helpers, and together they prepared all things about the ark and the tabernacle for the presence of God.

The work was finished; and then, before the awestruck vision of all the people, the pillar of cloud wherein God was, appeared above the tabernacle, covering it and entering into it. Moses and Aaron and his sons were compelled to withdraw from the tabernacle entirely, because they could not remain alive amid the great Glory of that cloud. Thus did God make manifest His approval of the labors done in His name.







8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir:)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.<sup>1</sup>

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdodpishgah eastward.<sup>2</sup>

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

<sup>1</sup>The word here translated bedstead may possibly mean sarcophagus, stone coffin. The size given it, even figuring with the smallest cubit, is over fourteen feet by six. Eastern literature contains many traditional tales concerning Og and his tremendous size and deeds. <sup>2</sup>The Revised Version reads "under the slopes of Pishgah eastward." The word "slopes" may also have been "torrents."

23 And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain,<sup>1</sup> and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

## Chapter 4

<sup>1</sup> An exhortation to obedience. <sup>41</sup> Moses appointeth the three cities of refuge on that side Jordan.

**N**OW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so great*, who *hath* God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what nation *is there so great*, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

<sup>1</sup>Seen from the sunken valley of the Jordan where Moses prayed, the whole land of Palestine rises to the westward like one vast mountain stretching northward to the mighty peak of Lebanon. The Revised Version suggests a better translation "hill country."

[illegible]





## Israel's Offerings to God

BY THE ENGLISH ARTIST, H. MELVILLE.



*"If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock."—Lev., 1, 2.*

**I**N THE days that followed the erection of the tabernacle, Moses taught his people all the laws contained in the book Leviticus, that is, the laws of the priesthood, the religious ceremonials to be followed in worshipping God.

There were many "sacrifices" to be made. The Israelites had vast herds of oxen and sheep; and to remind them that these were all given by God, that the cattle belonged really to Him, not to them, they were called on to surrender many of the beasts back into God's hand. That is they brought their offerings to the tabernacle, where the sons of Levi received the animals and slew them. Sometimes the flesh was burned, sometimes it was given to the priests, sometimes to the poor. There were sacrifices of all kinds, not only of beasts, but of birds, of meal, of oil, and of perfumes. The "first fruits" of the harvest were to be sacrificed to God; and there was to be salt with every sacrifice. Also there were many varied occasions for the sacrifices, feast offerings, peace offerings, free offerings, gifts made for sins, for vows, and many others. There must have been a constant stream of worshippers flowing toward the tabernacle in those days of joy.







9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven

image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

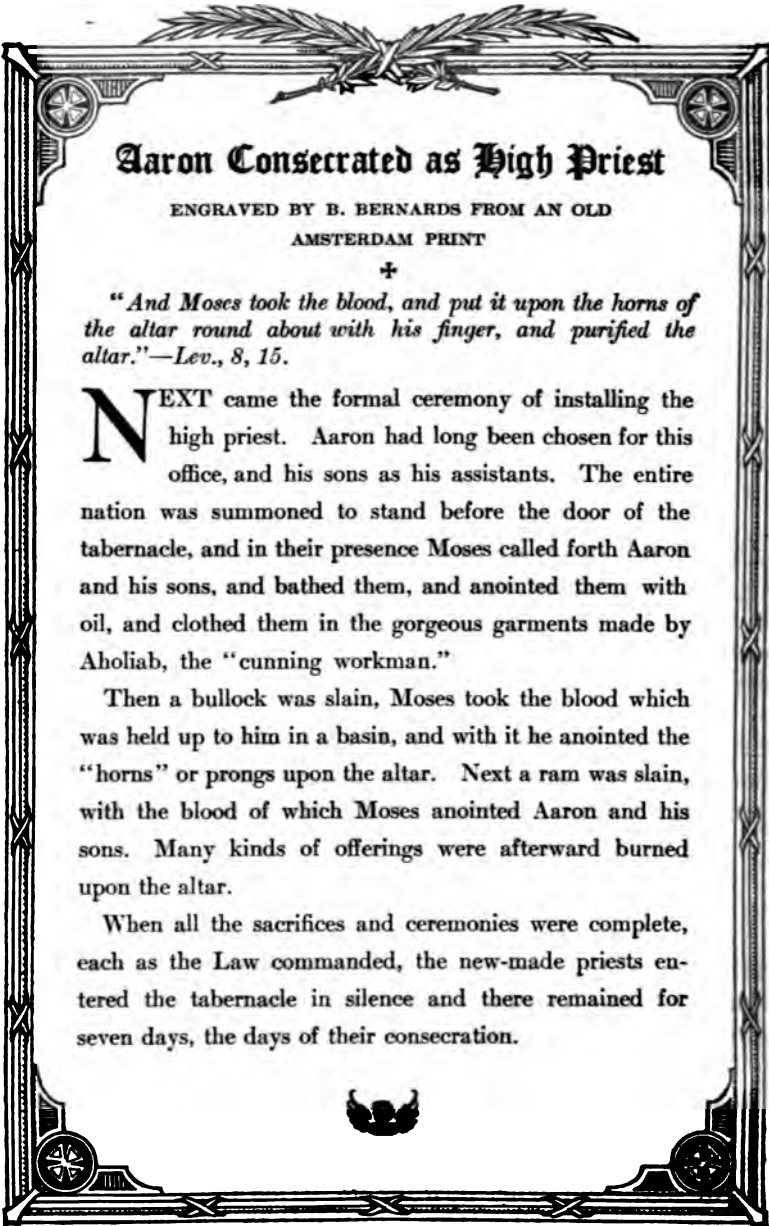
35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his word out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than





## Aaron Consecrated as High Priest

ENGRAVED BY B. BERNARDS FROM AN OLD  
AMSTERDAM PRINT



*"And Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar."—Lev., 8, 15.*

**N**EXT came the formal ceremony of installing the high priest. Aaron had long been chosen for this office, and his sons as his assistants. The entire nation was summoned to stand before the door of the tabernacle, and in their presence Moses called forth Aaron and his sons, and bathed them, and anointed them with oil, and clothed them in the gorgeous garments made by Aboliab, the "cunning workman."

Then a bullock was slain, Moses took the blood which was held up to him in a basin, and with it he anointed the "horns" or prongs upon the altar. Next a ram was slain, with the blood of which Moses anointed Aaron and his sons. Many kinds of offerings were afterward burned upon the altar.

When all the sacrifices and ceremonies were complete, each as the Law commanded, the new-made priests entered the tabernacle in silence and there remained for seven days, the days of their consecration.











thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD *he is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun-rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

## Chapter 5

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

**A**ND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.<sup>1</sup>

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.<sup>2</sup>

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field,<sup>3</sup> or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick dark-

<sup>1</sup>The commandments as here given are not a mere repetition of those in Exodus, chapter 20; but are a repetition with comments and explanations, referring, as in this verse, to the commandments as previously proclaimed. <sup>2</sup>The form of this commandment was changed in the English Revision to "Thou shalt do no murder." The American Revision restores the older reading. <sup>3</sup>The warning against coveting the "field" is not expressly given in the earlier commandments but is here emphasized at the moment of the distribution of the fields of the promised land.

1. The first part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation

$$f(x) = \int_0^x \frac{1}{1+t^2} dt$$

for  $x \in \mathbb{R}$ . It is shown that  $f(x)$  is an odd function and that it satisfies the inequality

$$|f(x)| \leq \frac{\pi}{2} \quad \text{for all } x \in \mathbb{R}.$$

2. In the second part, we consider the function  $g(x)$  defined by the equation

$$g(x) = \int_0^x \frac{t}{1+t^2} dt$$

for  $x \in \mathbb{R}$ . It is shown that  $g(x)$  is an even function and that it satisfies the inequality

$$|g(x)| \leq \frac{\pi}{4} \quad \text{for all } x \in \mathbb{R}.$$

3. Finally, we study the function  $h(x)$  defined by the equation

$$h(x) = \int_0^x \frac{t^2}{1+t^2} dt$$

for  $x \in \mathbb{R}$ . It is shown that  $h(x)$  is an odd function and that it satisfies the inequality

$$|h(x)| \leq \frac{\pi}{4} \quad \text{for all } x \in \mathbb{R}.$$



## Aaron's Sons Slain

BY J. JAMES TISSOT. REPRODUCED BY THE COURTESY  
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.



*"And there went out fire from the Lord, and devoured them, and they died before the Lord."—Lev., 10, 2.*

**N**OW Nadab and Abihu, the two elder sons of Aaron, had been chosen for the priesthood apparently only because they were his sons. They were in no way specially adapted for the service. On the contrary they were negligent. Instead of studying, as Aaron did, to obey exactly the directions God had given Moses for each ceremonial, they carried censers of coals into the sanctuary, "and offered strange fire before the Lord, which he commanded them not." Instantly there flashed forth a flame from the ark, and the heedless young men fell dead.

There is one biblical verse which suggests that they may have been drunk with liquor when they approached the ark; but their crime needed not this added darkness. Those who aspire to serve God in high places must hold themselves to a more strict account than the poor and ignorant. What might be mere folly in others becomes blackest sin in the leader's exalted post. Aaron was cautioned that he might not even mourn for his sons' death.





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ness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

## Chapter 6

1 *The end of the law is obedience.* 3 *An exhortation thereto.*



OW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it.

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.



3 ¶ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:<sup>1</sup>

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.<sup>2</sup>

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee in time to come, saying, What

<sup>1</sup>This verse is one selected and emphasized by the Jews in their sacred teachings. The most accurate translation is that suggested in the margin of the Revised Version, "Jehovah, our god, even Jehovah is one."  
<sup>2</sup>This command is taken literally by the Hebrews, and verse four is thus written and worn by them when in prayer.

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## The Poor Mother's Offering

AFTER THE PAINTING BY FREDERICK GOODALL, R.A.,  
THE ENGLISH ARTIST, DIED 1904.

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*"And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons."—Lev., 12, 8.*

THE sudden death of Aaron's sons doubtless served as sufficient warning to the Israelites to be exact and punctilious in following the religious ceremonies laid down for them. There are in the Bible many chapters of directions concerning these; and all are planned with forethought and justice. Thus, for instance, one important principle was that the value of an offering should be proportioned to the wealth of the individual who presented it.

This is illustrated in the present picture. One of the laws was that a mother, after her child was born, should come with an offering of purification, when she returned to the tabernacle to give thanks to the Lord. The chief offering was to be lamb; but if the woman was poor, two turtle doves or two young pigeons would suffice instead. We are shown here a young mother approaching with her modest gift, eager to proclaim her gratitude to the giver of all.







*mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

## Chapter 7

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

**W**HEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful

God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee,

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## The Scapegoat

BY WILLIAM HOLMAN HUNT, A LEADER OF THE NINETEENTH CENTURY PRE-RAPHAELITES, NOTED FOR THE ACCURACY OF HIS BIBLICAL LANDSCAPES.

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*"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Lev., 16, 22.*

**A**MONG the strangest and most memorable of the ceremonies commanded for the Hebrews was that of "the scapegoat." Once every year, "as an everlasting statute," were they commanded to assemble so as to offer a sacrifice of atonement for all their sins. Two he-goats were brought before the high priest and, selecting one by lot, he slew it upon the altar; then the other was brought forth, and the high priest's direction was that he "shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

The mystic tragedy of the fate of this poor goat thus driven forth alone into the wilderness, weighed down with all the sins of a nation, has always attracted both poets and painters. Holman Hunt's picture stands out as perhaps the most celebrated conception of the lonely burden-bearer.





lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

## Chapter 8

*An exhortation to obedience in regard of God's dealing with them.*

**I**LL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word*<sup>1</sup> that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 When thou has eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

<sup>1</sup>The Revised Version says "but by every thing," etc.

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

## Chapter 9

*Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.*

**H**EAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

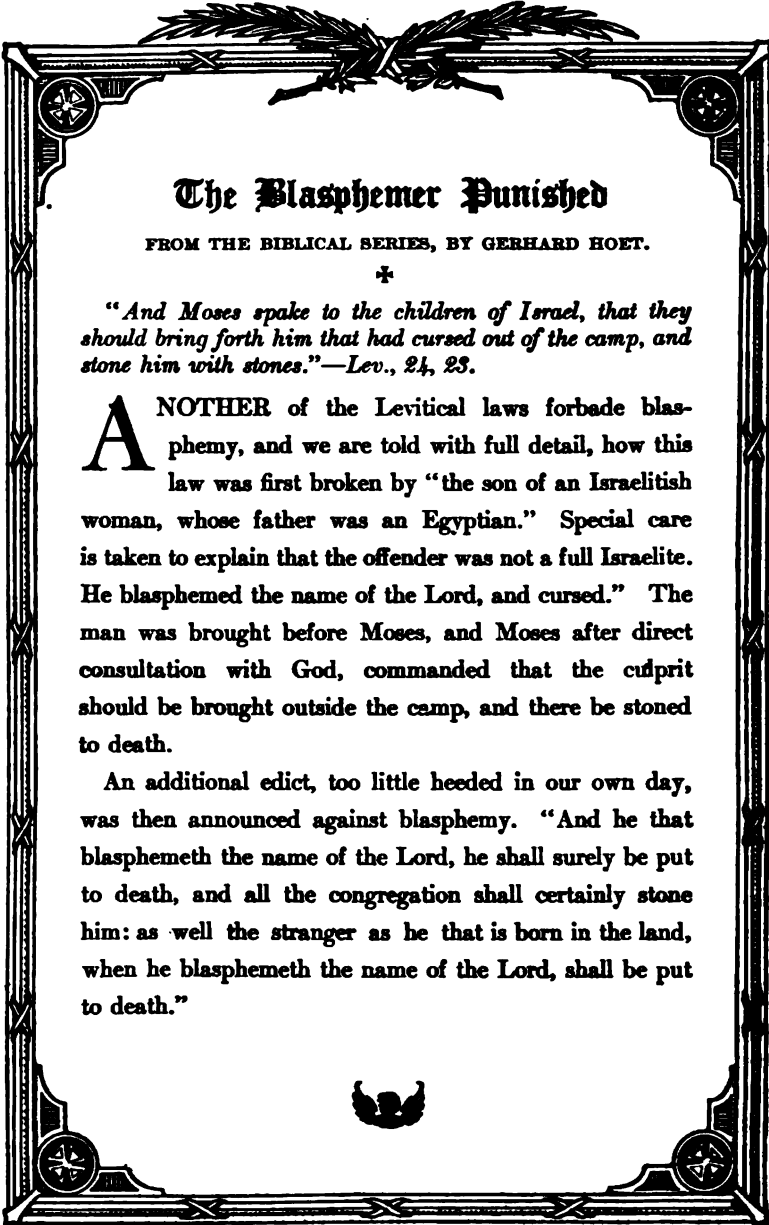
3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this

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## The Blasphemer Punished

FROM THE BIBLICAL SERIES, BY GERHARD HOET.

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*"And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones."—Lev., 24, 23.*

**A**NOTHER of the Levitical laws forbade blasphemy, and we are told with full detail, how this law was first broken by "the son of an Israelitish woman, whose father was an Egyptian." Special care is taken to explain that the offender was not a full Israelite. He blasphemed the name of the Lord, and cursed." The man was brought before Moses, and Moses after direct consultation with God, commanded that the culprit should be brought outside the camp, and there be stoned to death.

An additional edict, too little heeded in our own day, was then announced against blasphemy. "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."









good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

## Chapter 10

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation unto obedience.

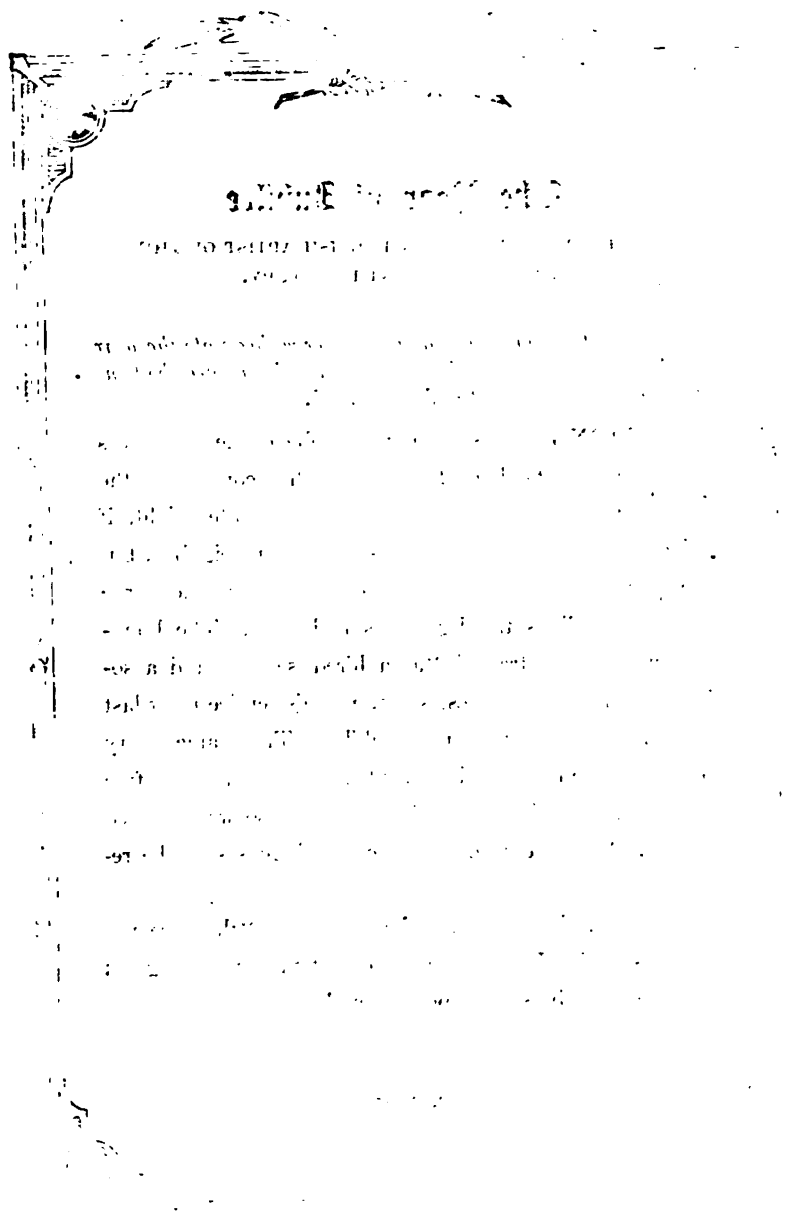
**I**T that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

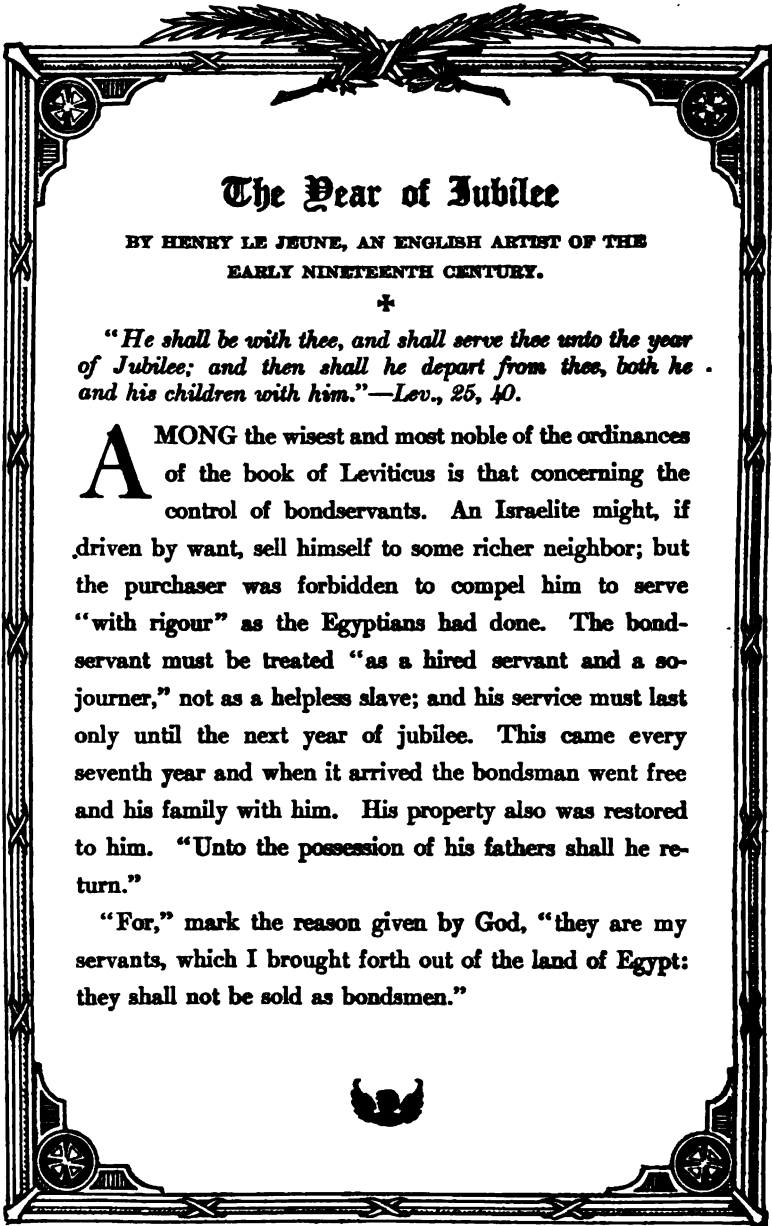
2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the





## The Year of Jubilee

BY HENRY LE JEUNE, AN ENGLISH ARTIST OF THE  
EARLY NINETEENTH CENTURY.

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*"He shall be with thee, and shall serve thee unto the year of Jubilee; and then shall he depart from thee, both he and his children with him."—Lev., 25, 40.*

**A**MONG the wisest and most noble of the ordinances of the book of Leviticus is that concerning the control of bondservants. An Israelite might, if driven by want, sell himself to some richer neighbor; but the purchaser was forbidden to compel him to serve "with rigour" as the Egyptians had done. The bond-servant must be treated "as a hired servant and a sojourner," not as a helpless slave; and his service must last only until the next year of jubilee. This came every seventh year and when it arrived the bondsman went free and his family with him. His property also was restored to him. "Unto the possession of his fathers shall he return."

"For," mark the reason given by God, "they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondsmen."





tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.<sup>1</sup>

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD, to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

<sup>1</sup>Verses 6 to 9 of this chapter have frequently been regarded as an interpolation, but there is no authority for discarding them.



## Chapter 11

1 An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.



**HEREFORE** thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot,<sup>1</sup> as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

<sup>1</sup>That is, by carrying water to it from the Nile, a heavy labor.





## Moses Numbers the People

DRAWN BY THE ENGLISH ARTIST, PHILIPPOTEAU.

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*"So he numbered them in the wilderness of Sinai."—  
Num., 1, 19.*

**W**HEN the first full year was passed that Israel had spent in the wilderness, God commanded Moses to take a census, a "numbering" of all the men of the nation. A prince of each tribe was called to aid Moses and Aaron in this task; and the entire congregation marched past them and were "declared . . . according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war."

This military reckoning of Israel's numbers has been much discussed, mainly because our present version of the scriptures gives the enormous total of over six hundred thousand men in Israel. This, with the women and the children and the aged, would indicate a nation of perhaps three million people, undoubtedly an enormous horde to have wandered with their herds over this bare peninsula of Sinai. If the numbers are right, the preservation of the people was indeed miraculous; but there are many possibilities of error. A shrewd suggestion lately offered by a celebrated Egyptologist is that the Hebrew word here translated thousands means really "tents," so that instead of reading, for instance with the tribe of Reuben, "forty and six thousand and five hundred,"

we should read "forty and six tents  
containing five hundred."





15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign<sup>1</sup> over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which

<sup>1</sup>Champaign means "open country, fields."

the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

## Chapter 12

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 16, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be inquired after.



THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety,

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.



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## "Is the Lord's Hand Waxed Short?"

BY J. JAMES TISSOT. REPRODUCED BY THE COURTESY  
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

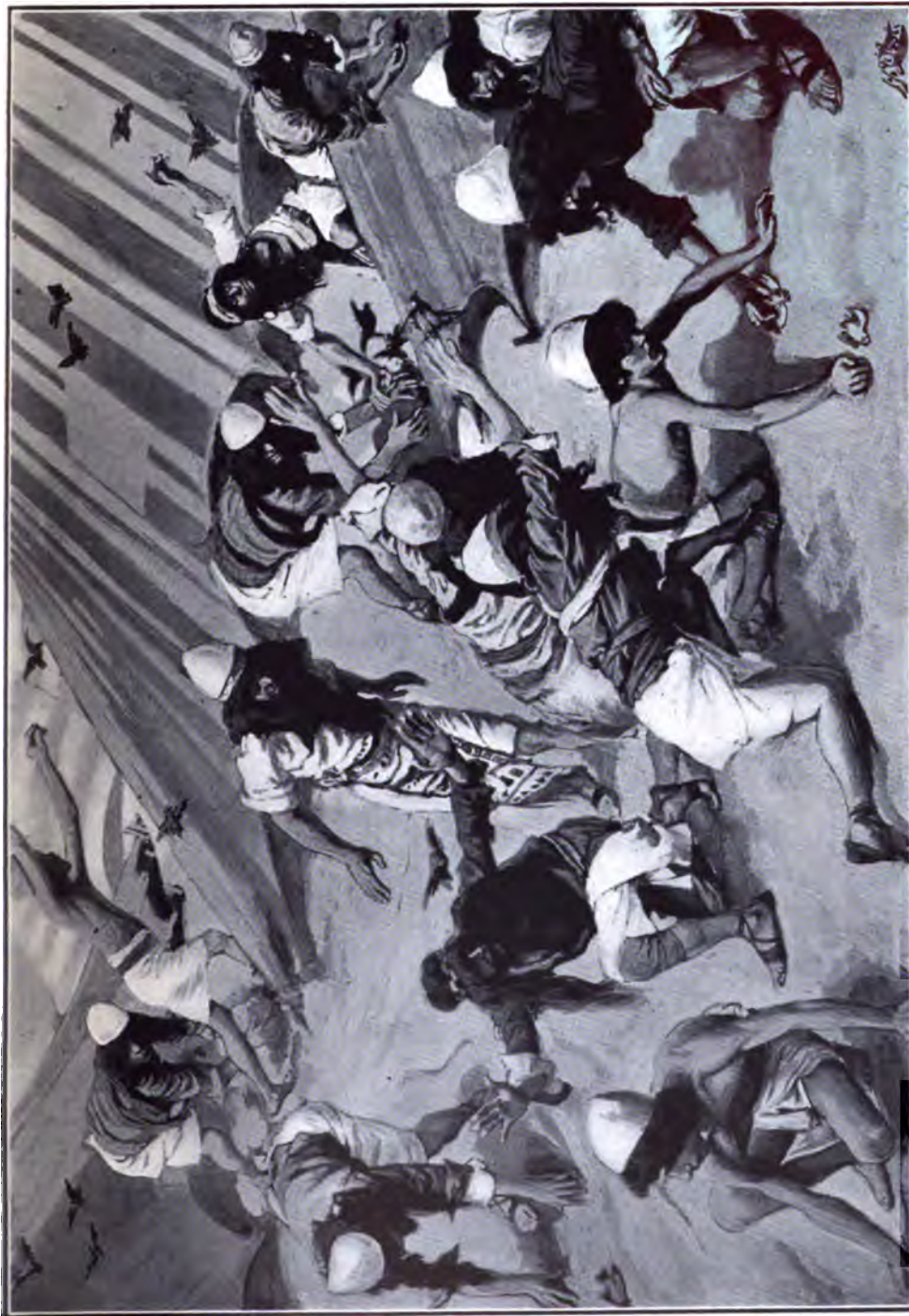
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*"The children of Israel also wept again, and said, Who shall give us flesh to eat?"—Num., 11, 4.*

**W**HEN the numbering of the people was completed the nation set forth joyously, leaving the foot of Sinai, where so much had happened, and marching north toward the promised land of Palestine. Yet the way was long and hard; so that as the days passed, the fickle Israelites began to murmur. For a year they had lived on manna, and they were grown very weary of it. They recalled all the pleasant things they had eaten in Egypt. Especially they longed for meat. Moses knew of their craving and appealed to God for aid; but the great giver of all was displeased that His gifts should be so little valued, and He declared that the people should be punished by being so stuffed with meat that they could eat no more. When Moses questioned how this should be possible with so vast a multitude, and in so bare a region, God answered him with His solemn question, "Is the Lord's hand waxed short?"

Thereon there came a vast cloud of quails, which covered the camp and spread for a day's journey on either side. For two days the Israelites ate of them. Then, "while the flesh was yet between their teeth," God smote them with a plague, so that those who had lusted most for the flesh food, perished there.





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13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that

it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good* and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

### Chapter 13

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death, 12 Idolatrous cities are not to be spared.



If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death: because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

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1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study.

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3. The third part of the report is a detailed description of the study results. It includes information about the findings of the study, the conclusions drawn from the findings, and the implications of the findings. It also discusses the limitations of the study and the need for further research.

4. The fourth part of the report is a conclusion and recommendations section. It summarizes the main findings of the study and provides recommendations for future research and policy. It also discusses the significance of the study and the contribution it has made to the field.



## Miriam and Aaron Complain

FROM A SIXTEENTH CENTURY PRINT.



*"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married."—Num., 12, 1.*

**T**HE next of Moses' trials came from his own people, the elder brother who had been his mouthpiece, the elder sister who had saved him in infancy. They grew jealous, not of Moses, apparently, but of his wife, either Zipporah or a second mate newly wedded; and they began to assert an independent leadership, claiming that God had spoken through them as well as through Moses.

The quaint old print that here depicts the story, is one of those mediæval pictures where the successive steps are all shown at once. In the foreground Miriam and Aaron assert themselves against Moses and his wife. To the right, God, from within the tabernacle, summons the rebels before Him and rebukes them. In the background are the final scenes. Miriam is stricken suddenly with leprosy; Aaron, terrified, intercedes for her; Moses begs God to pardon her; and Miriam is compelled to remain alone in the wilderness for a week until the disease has wholly passed from her. It was in rebuking Miriam and Aaron that God declared Moses to be greater than all prophets, and promised to speak with him plainly, face to face.











8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial,<sup>1</sup> are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be truth, and the thing certain, that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is right* in the eyes of the LORD thy God.

## Chapter 14

<sup>1</sup> God's children are not to disfigure themselves in mourning. <sup>3</sup> What may, and what may not be eaten, <sup>4</sup> of beasts, <sup>9</sup> of fishes, <sup>11</sup> of fowls. <sup>21</sup> That which dieth of itself may not be eaten. <sup>22</sup> Tithes of divine service. <sup>23</sup> Tithes and firstlings of rejoicing before the Lord. <sup>28</sup> The third year's tithe of alms and charity.



**E** are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

<sup>1</sup>The Revised Version reads, "Certain base fellows are gone out from the midst of thee, and have drawn away the inhabitants," etc.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg,<sup>1</sup> and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glade, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the giereagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God

<sup>1</sup>The pygarg is a species of antelope. The Hebrew means perhaps rather mountain-goat.

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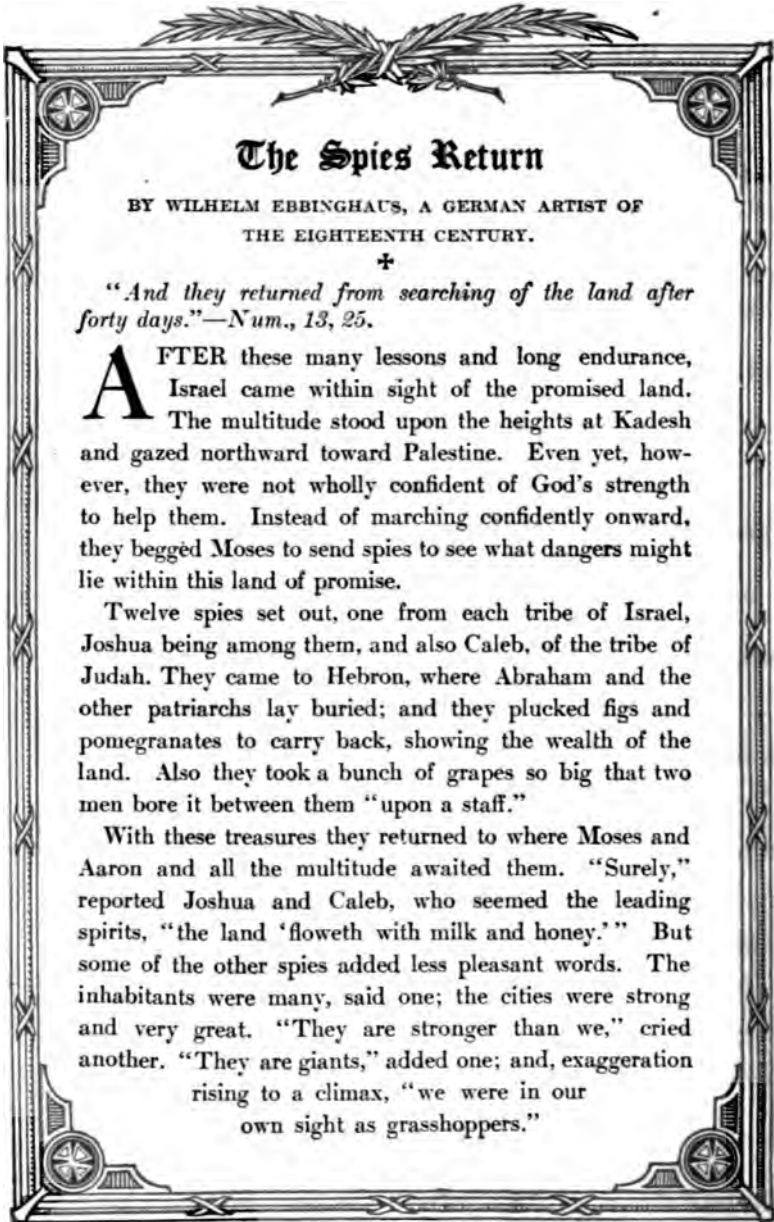
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## The Spies Return

BY WILHELM EBBINGHAUS, A GERMAN ARTIST OF  
THE EIGHTEENTH CENTURY.



*"And they returned from searching of the land after forty days."—Num., 13, 25.*

**A**FTER these many lessons and long endurance, Israel came within sight of the promised land. The multitude stood upon the heights at Kadesh and gazed northward toward Palestine. Even yet, however, they were not wholly confident of God's strength to help them. Instead of marching confidently onward, they begged Moses to send spies to see what dangers might lie within this land of promise.

Twelve spies set out, one from each tribe of Israel, Joshua being among them, and also Caleb, of the tribe of Judah. They came to Hebron, where Abraham and the other patriarchs lay buried; and they plucked figs and pomegranates to carry back, showing the wealth of the land. Also they took a bunch of grapes so big that two men bore it between them "upon a staff."

With these treasures they returned to where Moses and Aaron and all the multitude awaited them. "Surely," reported Joshua and Caleb, who seemed the leading spirits, "the land 'floweth with milk and honey.'" But some of the other spies added less pleasant words. The inhabitants were many, said one; the cities were strong and very great. "They are stronger than we," cried another. "They are giants," added one; and, exaggeration rising to a climax, "we were in our own sight as grasshoppers."





shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

## Chapter 15

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

**I**N the end of *every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

3 Of a foreigner, thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.



9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land.

12 ¶ And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thine winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee: because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

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## Joshua Saved By God

BY THE CONTEMPORARY AMERICAN ARTIST,  
J. STEEPLE DAVIS.

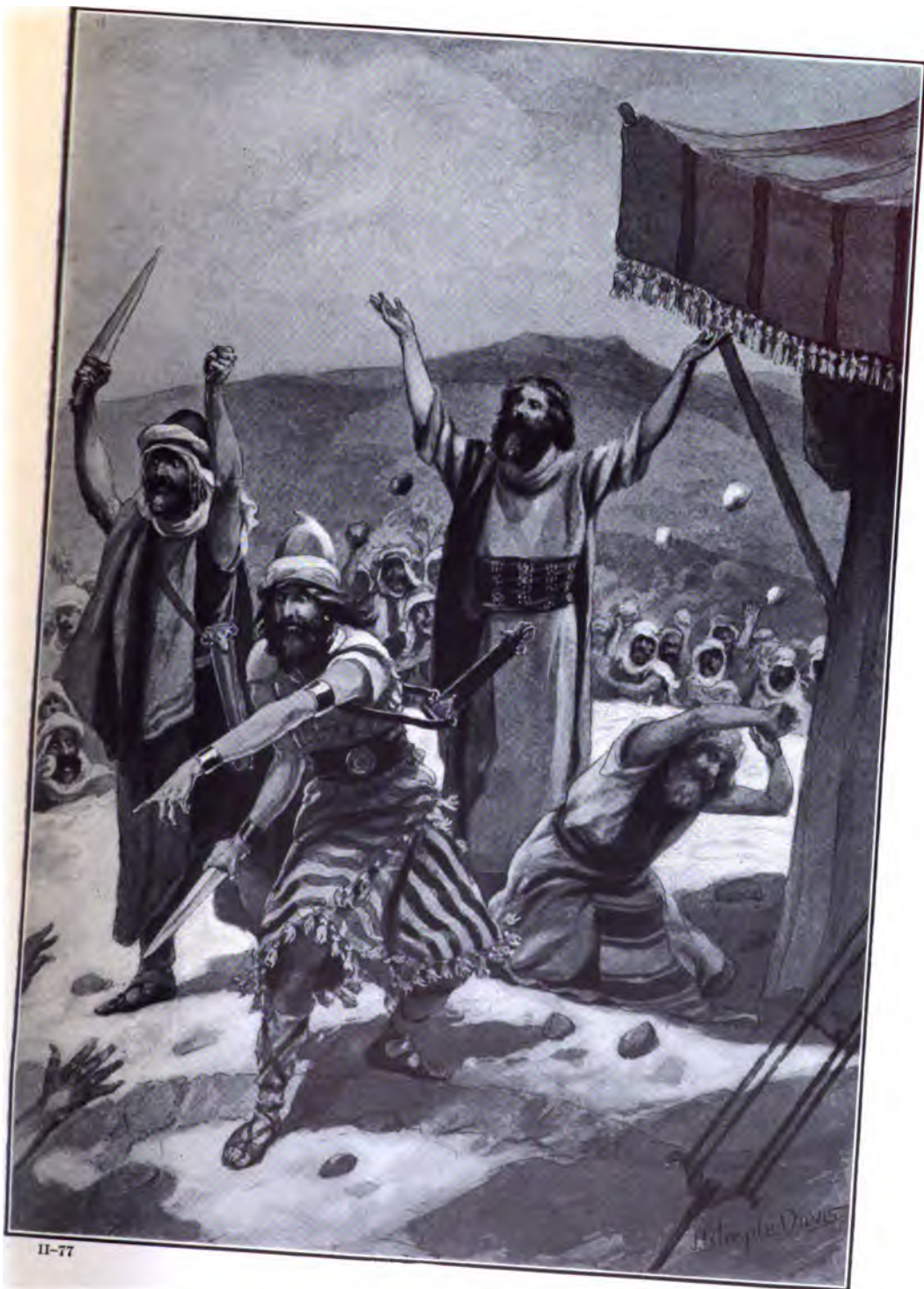
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*"But all the congregation bade stone them with stones."—  
Num., 14, 10.*

**T**HUS the spies spread terror in Israel, and the people's courage failed them. In an instant they forgot all they had learned of God's truth and power; they were once more the cringing slaves of Egypt. In their fright they even turned against Moses, and for the first time he faced, not murmuring, but actual open rebellion. "And they said one to another, Let us make a captain, and let us return into Egypt."

Joshua and Caleb rushed among the people and pleaded with them. With God's help, insisted they, the conquest of the land would be easy, and it was "an exceeding good land." But so desperate were the multitude they would have slain Joshua and Caleb with stones. Nay when Moses stopped them, they would have stoned him also. In the very presence of the tabernacle, they would have stoned him, had not the Lord intervened directly to save His servants. "The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." And they were confounded, and shrank back in awe from Moses and the two faithful soldiers.







## Chapter 16

<sup>1</sup> The feast of the passover, 9 of weeks, 13 of tabernacles. <sup>16</sup> Every male must offer, as he is able, at these three feasts. <sup>18</sup> Of judges and justice. <sup>21</sup> Groves and images are forbidden.

**1** **OB**SERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

**2** Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

**3** Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

**4** And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

**5** Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

**6** But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

**7** And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

**8** Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

**9** ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

**10** And thou shalt keep the feast of weeks unto the LORD thy God: with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

**11** And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

**12** And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

**13** ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

**14** And thou shalt rejoice in thy feast, thou, and thy son, and thy

daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

## Chapter 17

1 The things sacrificed must be sound. 2 Idolaters must be slain. 3 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.



THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep wherein is blemish, or any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and, behold, *it be true, and* the thing certain, *that* such abomination is wrought in Israel:

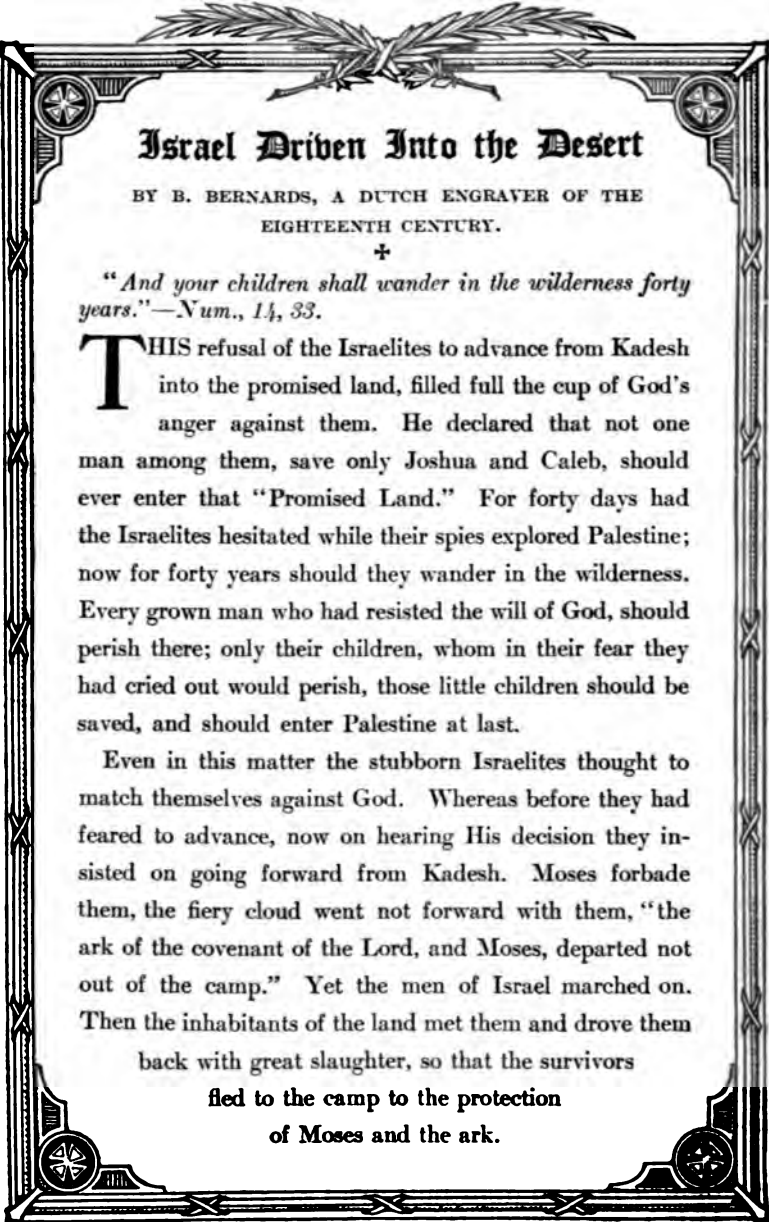
5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shall stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is

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## Israel Driven Into the Desert

BY B. BERNARDS, A DUTCH ENGRAVER OF THE  
EIGHTEENTH CENTURY.

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*"And your children shall wander in the wilderness forty years."—Num., 14, 33.*

**T**HIS refusal of the Israelites to advance from Kadesh into the promised land, filled full the cup of God's anger against them. He declared that not one man among them, save only Joshua and Caleb, should ever enter that "Promised Land." For forty days had the Israelites hesitated while their spies explored Palestine; now for forty years should they wander in the wilderness. Every grown man who had resisted the will of God, should perish there; only their children, whom in their fear they had cried out would perish, those little children should be saved, and should enter Palestine at last.

Even in this matter the stubborn Israelites thought to match themselves against God. Whereas before they had feared to advance, now on hearing His decision they insisted on going forward from Kadesh. Moses forbade them, the fiery cloud went not forward with them, "the ark of the covenant of the Lord, and Moses, departed not out of the camp." Yet the men of Israel marched on. Then the inhabitants of the land met them and drove them back with great slaughter, so that the survivors

fled to the camp to the protection  
of Moses and the ark.





worthy of death be put to death: *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to the right hand, nor to the left.*

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses:<sup>1</sup> forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of

<sup>1</sup>Among many Eastern peoples, especially the Arabs, the horse is the most treasured of all possessions. Egypt had been a land famous for its horses.

his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

## Chapter 18

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the prophet is to be heard. 20 The presumptuous prophet is to die.

 HE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT OF THE PHYSICS DEPARTMENT

FOR THE YEAR 1960-1961

CHICAGO, ILLINOIS

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## The Rebellion of Korah

BY ALESSANDRO FILIPPI, CALLED BOTTICELLI, THE  
FLORENTINE ARTIST, DIED 1515.

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*"Ye take too much upon you, ye sons of Levi."—Num.,  
16, 7.*

**F**OR thirty-eight years the miserable Israelites wandered aimlessly through the wilderness, a dreary time of which no definite record has been left us. God was training the people to be a race of strong and hardy men, instead of weak and sensual cowards. One by one those who were too old to learn, or too sunk in evil, died or were slain. Only occasional glimpses of those weary years are shown us. At one time a sabbath breaker was stoned to death. At another Moses had to face a serious rebellion inspired by the priesthood, the Levites, the very men whom he had specially raised up to be God's ministers.

Many of the Levites under the leadership of one, named Korah, "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you." All the priests, they declared, were equally holy and equally able to interpret God's will. Moses rebuked them sadly, yet proposed meekly as ever, that the thing should be tested, they should each take a censer of fire and approach the tabernacle, then the Lord could choose among them. On the morrow this was done; and God in his wrath bade Moses and Aaron stand aside from the followers of Korah. "And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense."









15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

## Chapter 19

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14 The landmark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

**W**HEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him *that which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## Chapter 20

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of man's meat must not be destroyed in the siege.

**W**HEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

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## The Earth Opens

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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*"And the earth opened her mouth, and swallowed them up."—Num., 16, 32.*

THE rebellion of Korah was not confined to the priesthood; the tribe of Reuben seem to have been much involved in it. Their older "princes" were perhaps dead; for new names are given to us as their leaders, Dathan and Abiram. Possibly these younger men sought to assert their birthright over the nation, as chiefs of the eldest tribe. At all events when Korah rebelled and Moses called on them for aid, they refused it, grumbling and asking if Moses meant to be "altogether a prince over us?" Also they declared that he was no fit leader, since he had not kept his promise to bring the people into a land of wealth and ease. "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness?"

Then Moses cried out to the rest of the people to separate themselves hastily from Dathan and Abiram, and he invoked God to send a strange and new doom upon them as a warning to all others. Even as he spoke "the ground clave asunder under them." The earth opened, they, and all that appertained to them, went down alive into the pit and the earth closed upon them. They perished from among the congregation.







2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which



they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:<sup>1</sup>

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

## Chapter 21

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The firstborn is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

**I**F one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

<sup>1</sup>The Revised Version closes the nineteenth verse as follows: "for is the tree of the field *man*, that it should be besieged of thee."





## The Fire of Atonement

BY J. JAMES TISSOT. REPRODUCED BY THE COURTESY  
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

*"And he stood between the dead and the living; and the plague was stayed."—Num., 16, 48.*

**N**OT yet was this grim punishment ended which Korah had upstirred. The dissatisfaction had been widespread; and though the leaders had been slain and all active rebellion checked, yet "on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Doubtless many felt, as Dathan had, that Moses had brought them to no pleasant life. They forgot that it was their own cowardice and disobedience which were being punished.

So they murmured; and God, seeing that punishment must extend yet further, sent a plague among them, so that many fell and died where they stood. "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun." Aaron ran as he was bidden; and wherever the holy fire came, the plague was stayed. Yet there fell dead of that plague before Aaron reached them, over fourteen thousand men.



II-81—Copyright, 1904, by M. de Bruhoff.



12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

## Chapter 22

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.

 THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not,

then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters<sup>1</sup> of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

<sup>1</sup>The Revised Version says "the four borders."

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## Aaron's Rod

FROM THE SERIES, BY JULIUS SCHNORR VON  
CAROLSFELD.

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*"And, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."—Num., 17, 8.*

**T**HIS rebellion of Korah must have taken place toward the close of the forty years in the desert, for the Israelites had apparently almost forgotten the earlier evidences that the leadership of Moses and Aaron was ordained by God. It seemed necessary to reimpress this; and, after the followers of Korah had been destroyed, the Lord bade Moses make another trial. From the chief prince of each tribe Moses called for a rod. He took these rods, including one from Aaron for the Levites, and laid them away in the tabernacle. The next morning he brought the rods forth again before all the people, and returned each to its owner. Then everyone saw that the rod of Aaron had blossomed in the night.

This was universally accepted as an evidence that he and his tribe, the Levites, were especially chosen of God; so there was no more protest. Indeed the people were now only too glad to avoid the tabernacle for they said "behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?"







19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of virginity* be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

## Chapter 23

1 Who may or may not enter into the congregation. 9 Uncleaness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 24 Of trespasses.



**E** that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

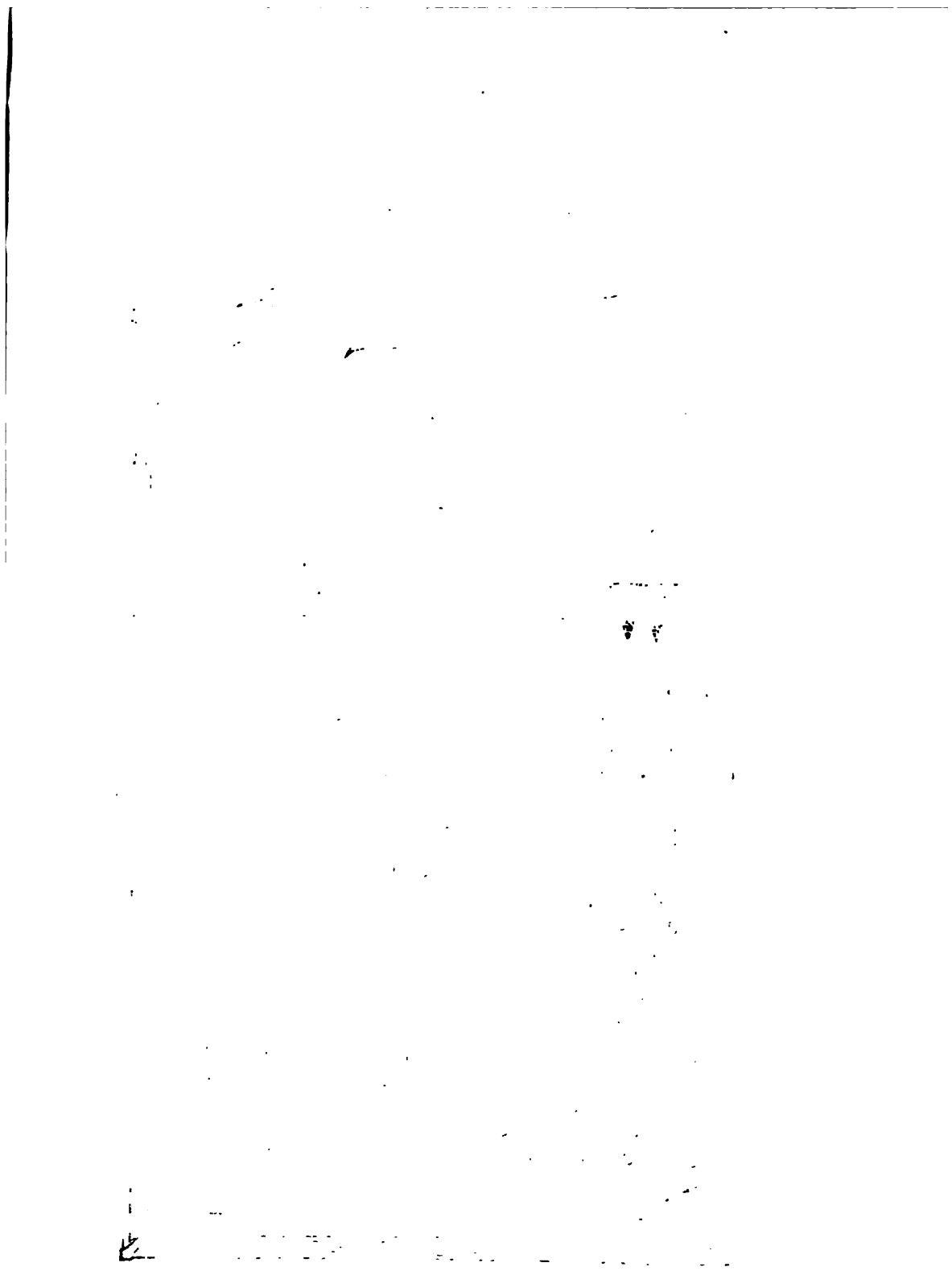
16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

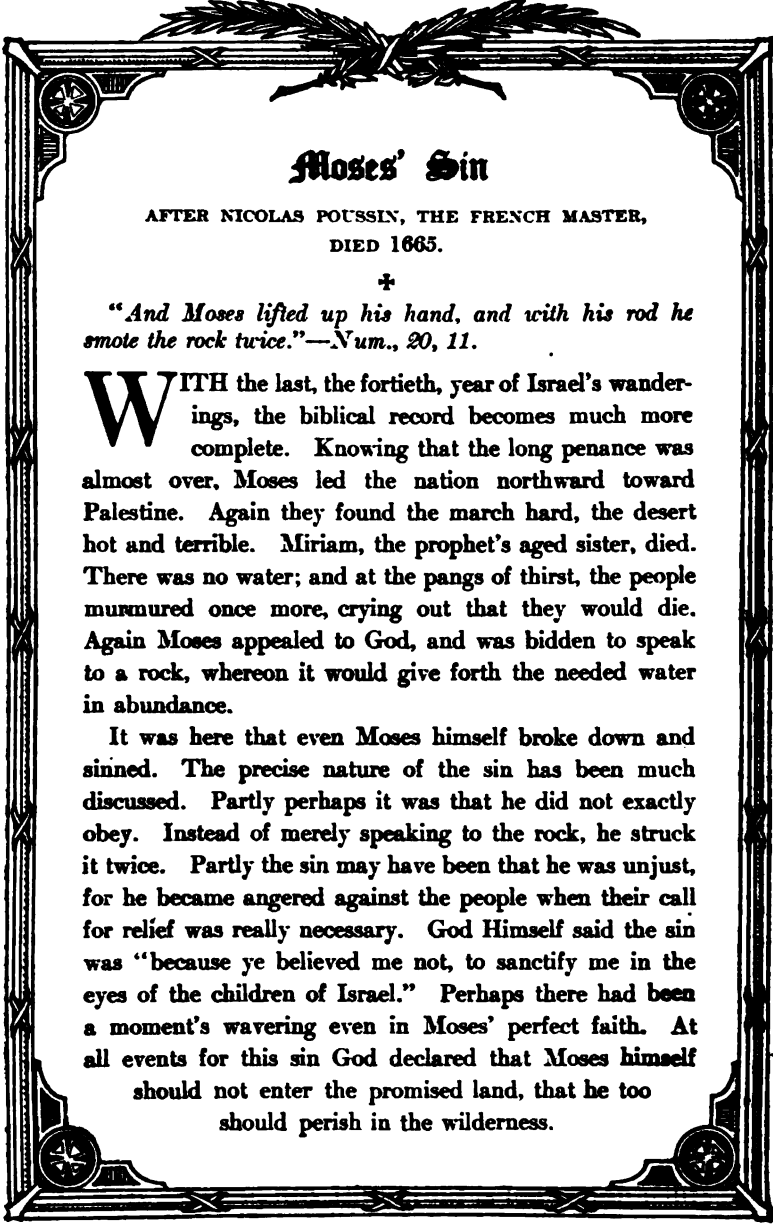
17 ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.





## Moses' Sin

AFTER NICOLAS POUSSIN, THE FRENCH MASTER,  
DIED 1665.

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*"And Moses lifted up his hand, and with his rod he smote the rock twice."—Num., 20, 11.*

**W**ITH the last, the fortieth, year of Israel's wanderings, the biblical record becomes much more complete. Knowing that the long penance was almost over, Moses led the nation northward toward Palestine. Again they found the march hard, the desert hot and terrible. Miriam, the prophet's aged sister, died. There was no water; and at the pangs of thirst, the people murmured once more, crying out that they would die. Again Moses appealed to God, and was bidden to speak to a rock, whereon it would give forth the needed water in abundance.

It was here that even Moses himself broke down and sinned. The precise nature of the sin has been much discussed. Partly perhaps it was that he did not exactly obey. Instead of merely speaking to the rock, he struck it twice. Partly the sin may have been that he was unjust, for he became angered against the people when their call for relief was really necessary. God Himself said the sin was "because ye believed me not, to sanctify me in the eyes of the children of Israel." Perhaps there had been a moment's wavering even in Moses' perfect faith. At all events for this sin God declared that Moses himself should not enter the promised land, that he too should perish in the wilderness.









21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

## Chapter 24

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire to be given. 16 Of justice. 19 Of charity.

**W**HEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers *that are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

## Chapter 25

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

**I**F there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ . It is shown that the system has solutions for arbitrary values of the parameters  $\alpha$  and  $\beta$  if and only if the condition  $\alpha + \beta = 1$  is satisfied. In this case the solutions are unique and are given by the formulas

$$x = \frac{1}{\alpha} \ln \frac{1}{1 - \alpha} \quad \text{and} \quad y = \frac{1}{\beta} \ln \frac{1}{1 - \beta}.$$

2. In the second part of the paper the problem of the stability of the solutions of the system (1) is considered. It is shown that the solutions are stable with respect to the initial conditions if and only if the condition  $\alpha + \beta = 1$  is satisfied. In this case the solutions are unique and are given by the formulas

$$x = \frac{1}{\alpha} \ln \frac{1}{1 - \alpha} \quad \text{and} \quad y = \frac{1}{\beta} \ln \frac{1}{1 - \beta}.$$

3. In the third part of the paper the problem of the dependence of the solutions of the system (1) on the parameters  $\alpha$  and  $\beta$  is considered. It is shown that the solutions are continuous functions of the parameters  $\alpha$  and  $\beta$  if and only if the condition  $\alpha + \beta = 1$  is satisfied. In this case the solutions are unique and are given by the formulas

$$x = \frac{1}{\alpha} \ln \frac{1}{1 - \alpha} \quad \text{and} \quad y = \frac{1}{\beta} \ln \frac{1}{1 - \beta}.$$

4. In the fourth part of the paper the problem of the dependence of the solutions of the system (1) on the initial conditions is considered. It is shown that the solutions are continuous functions of the initial conditions if and only if the condition  $\alpha + \beta = 1$  is satisfied. In this case the solutions are unique and are given by the formulas

$$x = \frac{1}{\alpha} \ln \frac{1}{1 - \alpha} \quad \text{and} \quad y = \frac{1}{\beta} \ln \frac{1}{1 - \beta}.$$



## Death of Aaron

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF  
THE AMERICAN TISSOT SOCIETY OF NEW YORK.

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*"And Aaron died there in the top of the mount."—  
Num., 20, 28.*

**T**HE direct way to Palestine by way of Kadesh and Hebron was closed against Moses; therefore he was compelled to lead his people eastward around the foot of the Dead Sea and so up to the Jordan valley. On the way Aaron was warned that his death was come. It was well known to both brothers that he could not enter the promised land. He had sinned in building the brazen calf, he had joined in Moses' sin in the time of his lack of faith; hence Aaron must die: the long companionship of the brothers was at its end.

Together "in the sight of all the congregation," they ascended a huge mountain, Mount Hor, and they took with them Eleazar, Aaron's eldest surviving son. Eleazar had been but a boy at the time of leaving Egypt, so against him the general doom of death in the wilderness did not hold. He was to be Aaron's successor as high priest, a stronger one in some ways than his father. "And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount."





11-44—Copyright, 1904, by M. de Bruzel.



4 ¶ Thou shalt not muzzle the ox when he treadeth out *the corn*.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even all that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.



## Chapter 26

1 The confession of him that offereth the basket of firstfruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

**A**ND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

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## The Brazen Serpent

BY FEODOR A. BRUNI, A RUSSIAN ARTIST, RECTOR  
OF THE ST. PETERSBURG ACADEMY, DIED 1875.

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*"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."—Num., 21, 8.*

**A** NEW task was now set upon Moses. As the Israelites approached inhabited lands he had to become a statesman, a negotiator with nations and kings to be allowed to pass in peace through their territory. The king of Edom refused, with some show of justice, to have this great horde of people cross his lands. Arad, the Canaanite, went so far as to attack them, and take many prisoners. At that Israel turned upon him, and "utterly destroyed" his kingdom. Yet with Edom Moses would not fight, because the Edomites were supposed to be descendants of Esau, Jacob's brother. Hence the people had to march all around the country of Edom; whereas, their first victory having given them confidence, they were now eager to advance by the shortest road, fighting their way into Palestine. Again they protested against the long days of marching; again they "spake against God."

This time fiery serpents were sent among them, appearing everywhere, as though raining down from the clouds. Many of the unfortunate people died of the stings. They cried to Moses for mercy, and God bade him set up a serpent of brass in the centre of the camp.

Each wounded person who looked  
on it was saved.





14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honor: and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

## Chapter 27

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

**A**ND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.<sup>1</sup>

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God.

<sup>1</sup>The mountains Gerizim and Ebal thus chosen as the spot for the solemn assembly afterward described, are peculiarly fitted for accommodating a vast concourse of people upon their adjoining slopes. They tower above the vale of Shechem, where (both) Abraham (and Jacob) had first dwelt on entering Palestine.

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.







## The Angel in the Way

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR

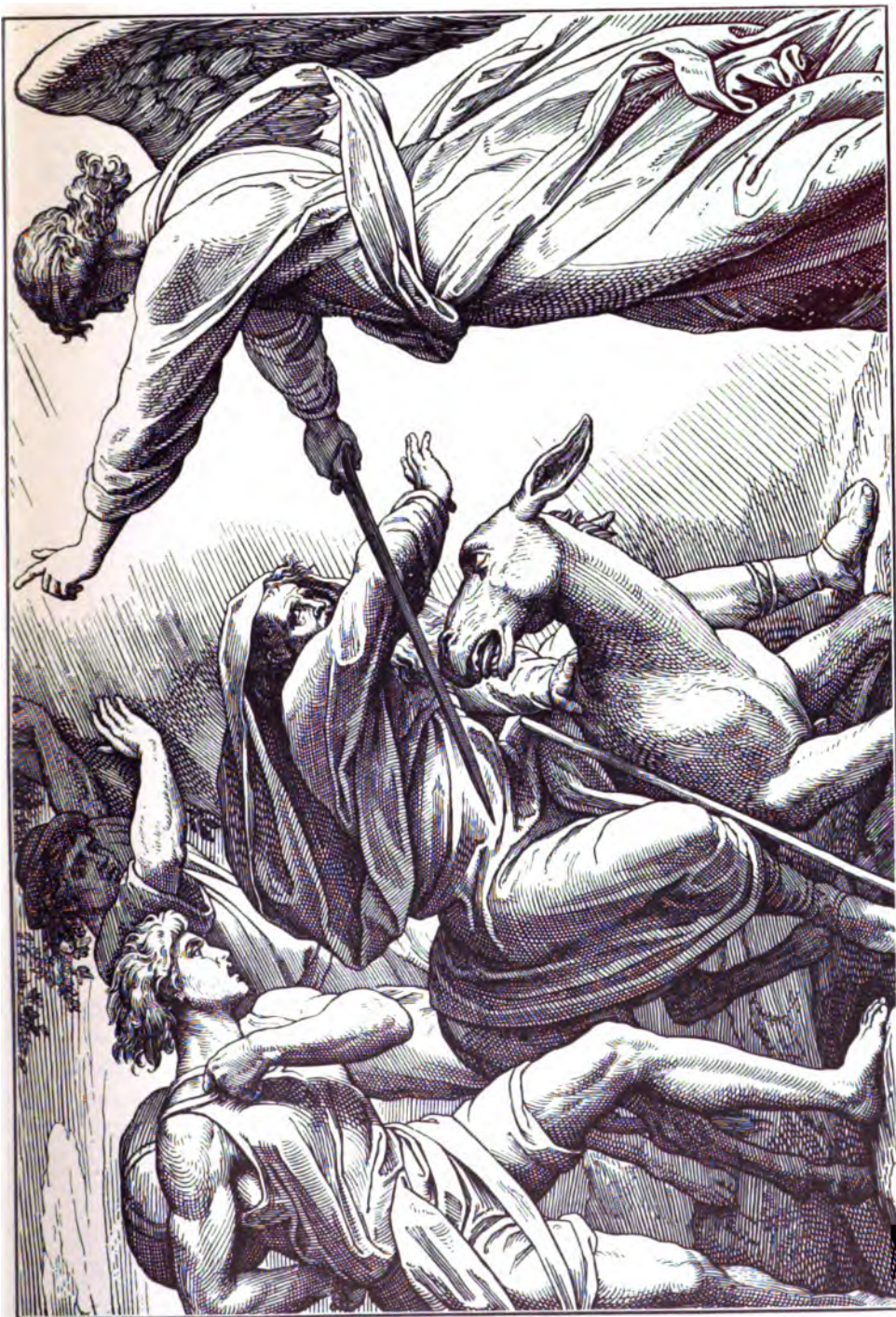


*"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand."—Num., 22, 31*

**N**OW, at last, the Israelites came marching up the eastern shore of the Dead Sea, a mighty nation, prepared to assert themselves. The Edomites, their cousins, they had spared, and also the Midianites, who had sheltered Moses in his exile; but they defeated Sihon, king of the Amorites, and Og, the gigantic king of Bashan; and the terror of them spread among all the surrounding nations. In the valleys east of the Jordan there remained only one people to oppose them, the Moabites.

The king of the Moabites was Balak, a man shrewd as well as strong. Instead of attacking the Israelites he sought to bring a curse upon them. He sent, therefore, far off into ancient Babylonia where there dwelt a very famous prophet, called Balaam. The king's messengers begged Balaam to come and curse Israel. Tempted by the huge reward offered him, Balaam set out, riding upon his ass. God sent His angel to stand in the prophet's way. Three times the dumb ass saw the angel and turned aside, but Balaam saw not the divine messenger, so beat the poor ass angrily. At that the brute was given words and rebuked his master, and Balaam's eyes were opened to the mighty wrath which threatened him.







## Chapter 28

1 *The blessings for obedience.* 15 *The curses for disobedience.*

**A**ND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And the heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

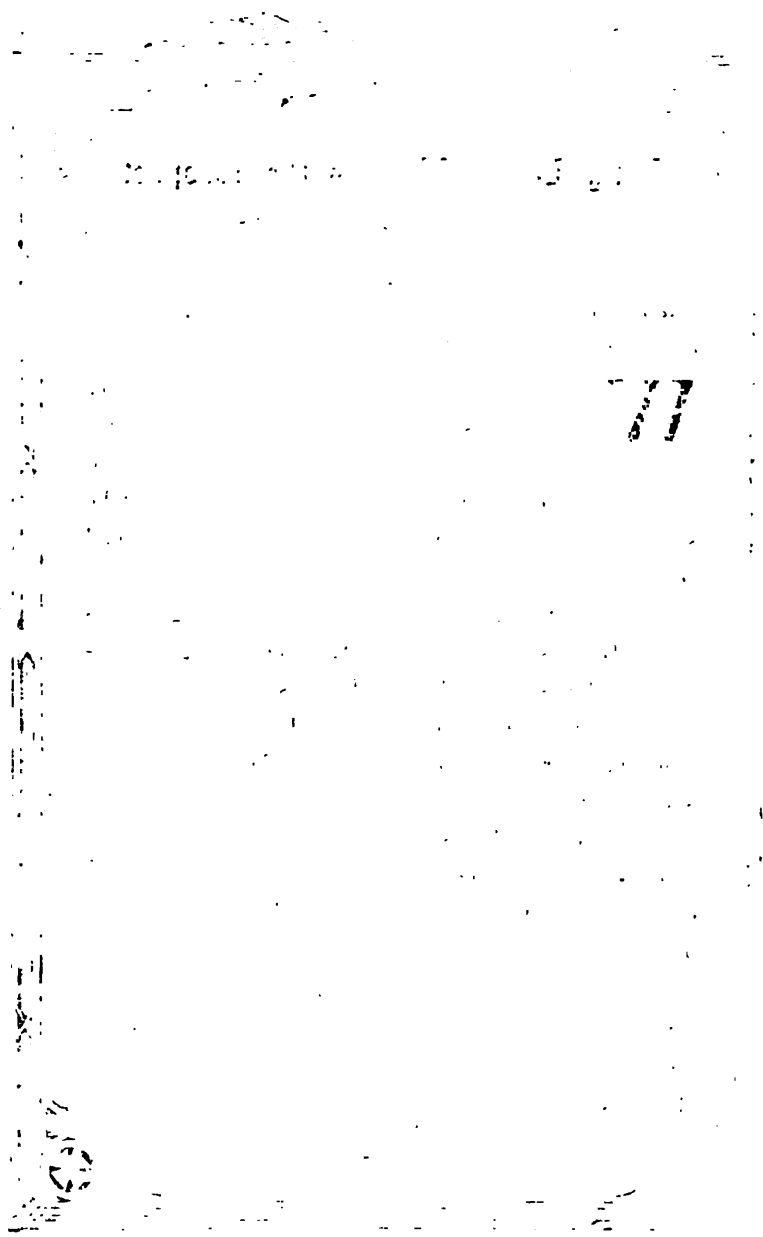
29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken from away before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which





## King Balak Blames the Prophet

FROM THE WORK OF THE GERMAN KUNSTANSTALT,  
EARLY NINETEENTH CENTURY.

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*"And Balak said unto Balaam, What hast thou done unto me?"—Num., 23, 11.*

**W**HEN the prophet Balaam realized that an angel blocked his path, he humbled himself and would have turned back; but the angel bade him continue on his way, warning him however that he should speak only such words of prophecy as God should really put into his mind. This was not at all what Balaam wanted; for at heart he was very covetous of King Balak's gold. He was received by the Moabites with great welcome, and was led by the king to the summit of a mountain whence he could overlook all Israel in the valley beneath. Here the prophet bade the Moabites prepare seven altars, and on each he offered burnt sacrifices to heaven. As the flames ascended he opened his mouth to curse Israel; but God changed the curses to blessings on his lips, and the words that flowed forth were words of praise.

Great was the amaze and the anger of King Balak and his people. They checked Balaam at once; and he hushed his tongue, assuring them that he had no wish to speak against Moab.











thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn,

wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

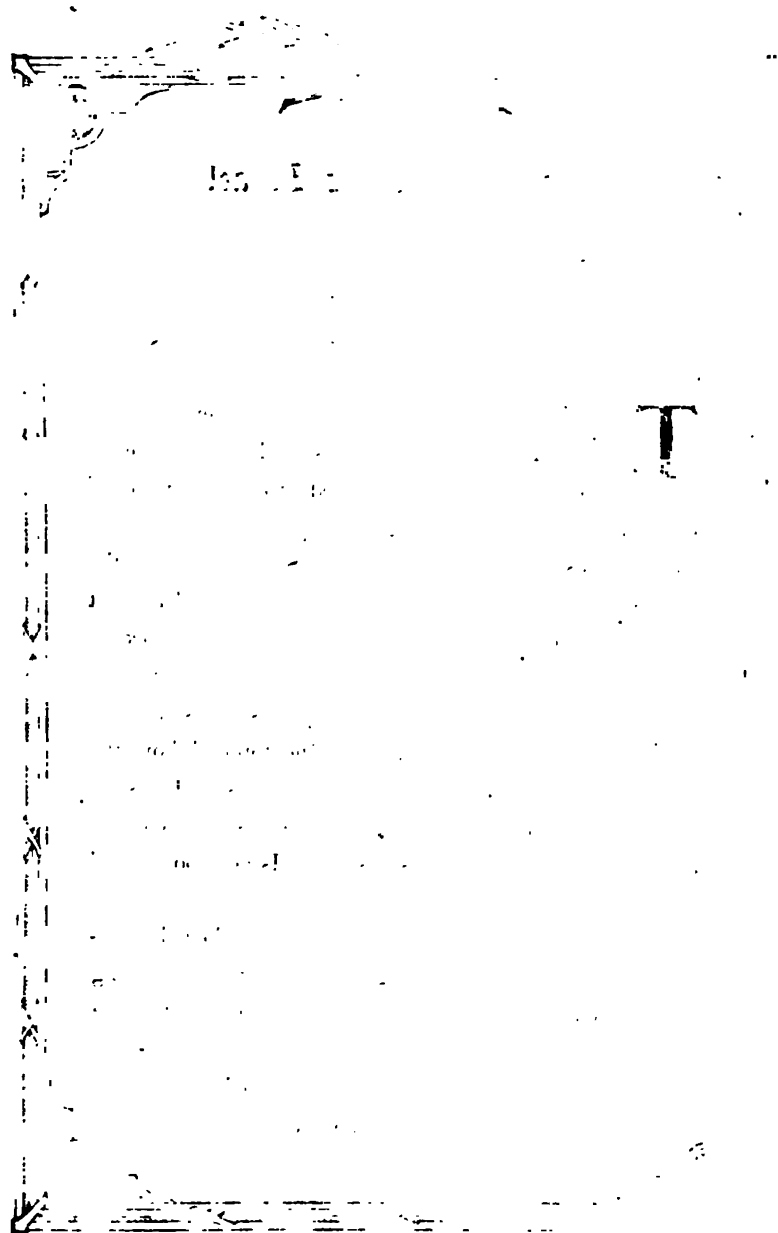
60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other





## Balaam Blesses Israel

AFTER THE PAINTING IN ST. GERMAIN-DES-PRÉS,  
PARIS, BY HIPPOLYTE FLANDRIN, THE FRENCH  
ARTIST, DIED 1864.

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*"There shall come a star out of Jacob, and a Sceptre  
shall rise out of Israel."—Num., 24, 17.*

**T**HREE times did the prophet Balaam endeavor to oblige King Balak by cursing Israel; but each time the words that flowed from him were of praise and blessing. At length the prophetic inspiration entirely mastered his wicked will. Sweeping aside the wishes of Balak and his people, Balaam chanted a great prophecy as to the future of the Hebrews. In it occurs the well-known passage, "Out of Jacob shall come he that shall have dominion." The prophet saw a star rising in the sky, the star of Israel, and he foretold how the Moabites would perish, and all the peoples of Palestine should fall before the Hebrews; yet there should come a people from the west in ships, and Israel too should perish.

Exhausted and bewildered, Balaam finished his extraordinary prophecy, and sought the forgiveness of King Balak. Relieved of the weight of God's hand, he became venomous against Israel, suggesting to the Moabites many cunning ways for destroying this people of God.





gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

## Chapter 29

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.



**T**HESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do:

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,



11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee today for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:<sup>1</sup>

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law;

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it,

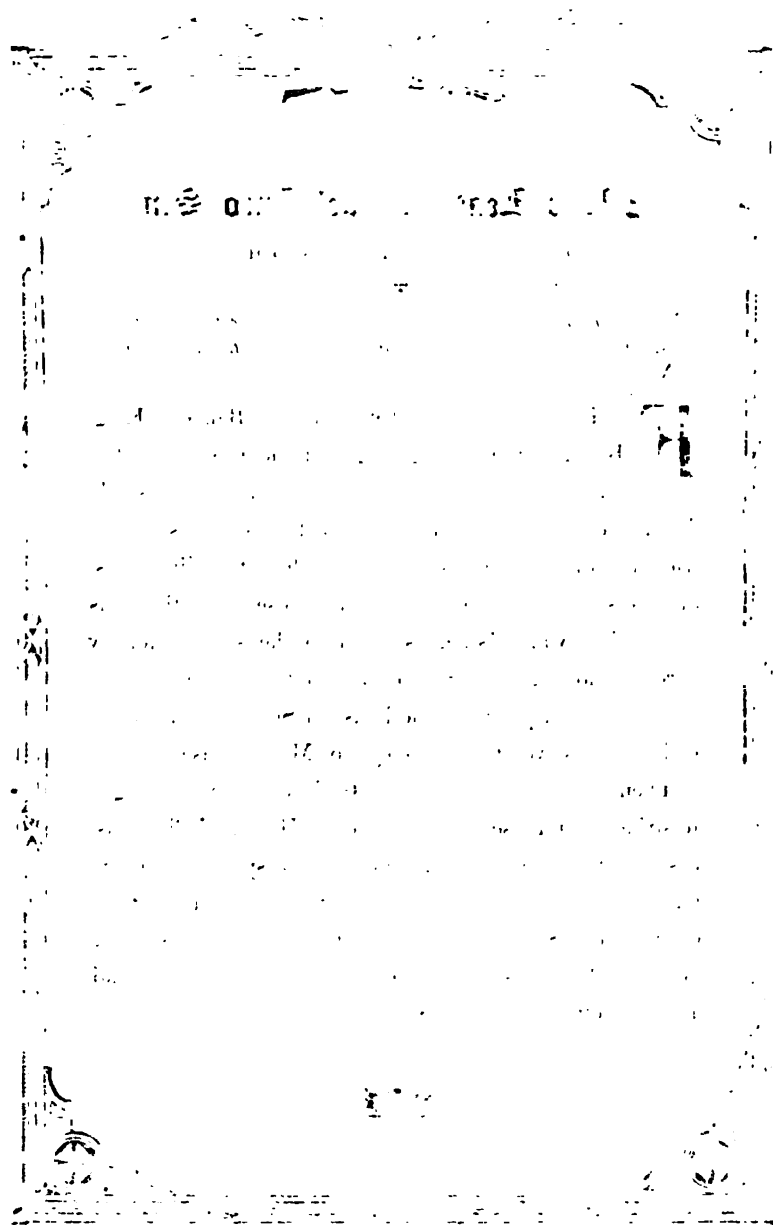
23 *And that* the whole land thereof *is* brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger, and in his wrath:

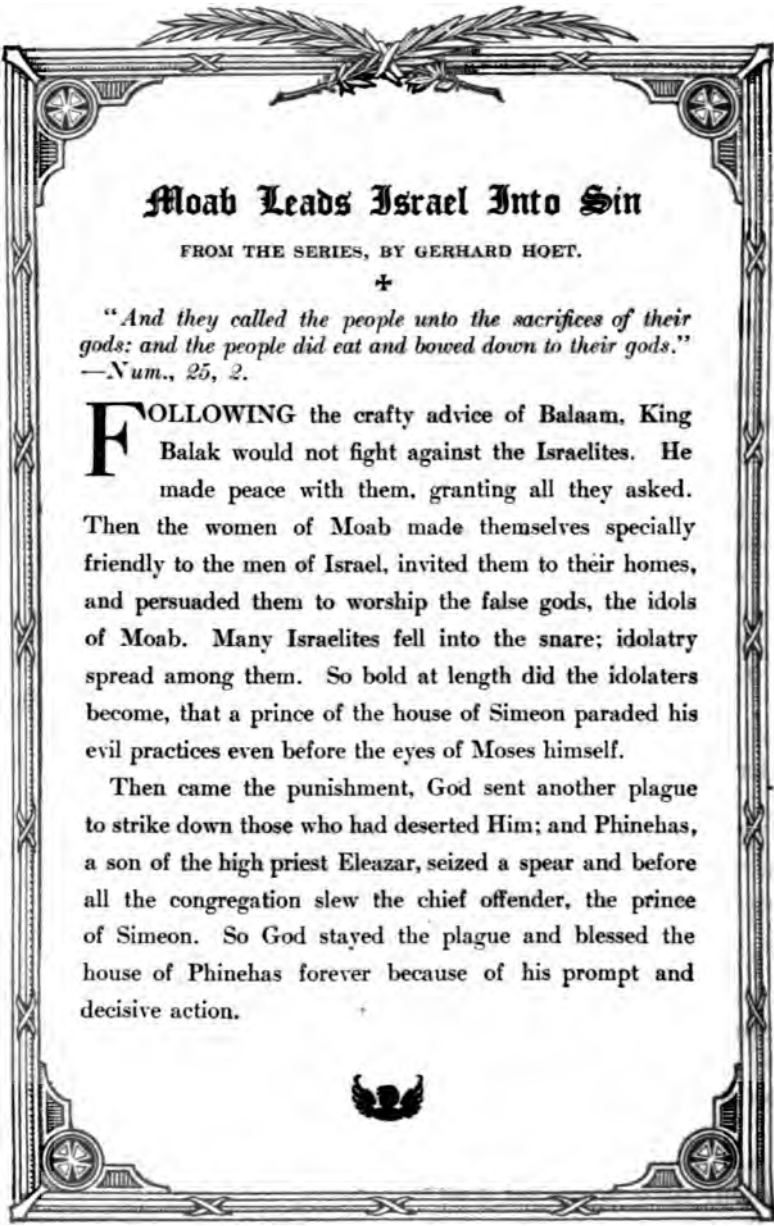
24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

<sup>1</sup>"To add drunkenness to thirst," is more exactly translated "to destroy the moist with the dry." This is a common figure of speech in the East, meaning to destroy everything, the good with the bad.





## Moab Leads Israel Into Sin

FROM THE SERIES, BY GERHARD HOET.



*"And they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods."*  
—Num., 25, 2.

**F**OLLOWING the crafty advice of Balaam, King Balak would not fight against the Israelites. He made peace with them, granting all they asked. Then the women of Moab made themselves specially friendly to the men of Israel, invited them to their homes, and persuaded them to worship the false gods, the idols of Moab. Many Israelites fell into the snare; idolatry spread among them. So bold at length did the idolaters become, that a prince of the house of Simeon paraded his evil practices even before the eyes of Moses himself.

Then came the punishment, God sent another plague to strike down those who had deserted Him; and Phinehas, a son of the high priest Eleazar, seized a spear and before all the congregation slew the chief offender, the prince of Simeon. So God stayed the plague and blessed the house of Phinehas forever because of his prompt and decisive action.





27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things* belong unto the LORD our God: but those *things which* are revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

### Chapter 30

1 Great mercies promised unto the repentant. 11 The commandment is manifest. 15 Death and life are set before them.

**A**ND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

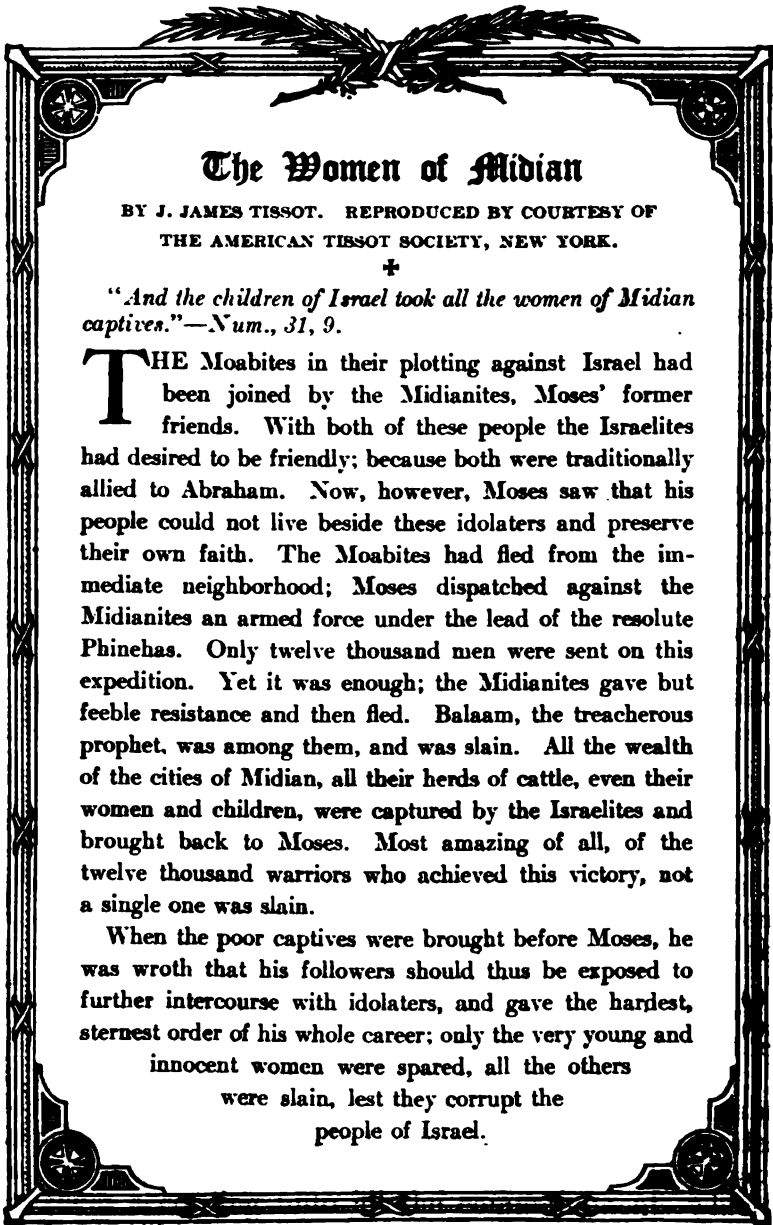
7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good, for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither *is* it far off.



## The Women of Midian

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF  
THE AMERICAN TISSOT SOCIETY, NEW YORK.

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*"And the children of Israel took all the women of Midian captives."—Num., 31, 9.*

THE Moabites in their plotting against Israel had been joined by the Midianites, Moses' former friends. With both of these people the Israelites had desired to be friendly; because both were traditionally allied to Abraham. Now, however, Moses saw that his people could not live beside these idolaters and preserve their own faith. The Moabites had fled from the immediate neighborhood; Moses dispatched against the Midianites an armed force under the lead of the resolute Phinehas. Only twelve thousand men were sent on this expedition. Yet it was enough; the Midianites gave but feeble resistance and then fled. Balaam, the treacherous prophet, was among them, and was slain. All the wealth of the cities of Midian, all their herds of cattle, even their women and children, were captured by the Israelites and brought back to Moses. Most amazing of all, of the twelve thousand warriors who achieved this victory, not a single one was slain.

When the poor captives were brought before Moses, he was wroth that his followers should thus be exposed to further intercourse with idolaters, and gave the hardest, sternest order of his whole career; only the very young and innocent women were spared, all the others were slain, lest they corrupt the people of Israel.





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12 *It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?*

13 *Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?*

14 *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

15 ¶ *See, I have set before thee this day life and good, and death and evil;*

16 *In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.*

17 *But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;*

18 *I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

19 *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

20 *That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

## Chapter 31

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

**A**ND Moses went and spake these words unto all Israel.

2 And he said unto them, *I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.*

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og kings of the Amorites, and unto the land of them whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.



unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.<sup>1</sup>

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

## Chapter 32

<sup>1</sup> *Moses' song, which setteth forth God's mercy and vengeance.* <sup>46</sup> *He exhorteth them to set their hearts upon it.*  
<sup>48</sup> *God sendeth him up to mount Nebo, to see the land, and die.*



HEAR, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.<sup>2</sup>

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

<sup>1</sup>This verse is not to be understood as a charge given by Moses, but as one given direct by God. For compare verse fourteen wherein the Lord states that He will speak to Joshua. <sup>2</sup>This entire chapter through verse forty-three is printed as a poetical chant in the Revised Version.





## Reuben and Gad Demand Lands

AFTER THE DRAWING BY ARTHUR B. HOUGHTON, AN  
ENGLISH ARTIST, DIED 1875.

+

*"And they came near unto him, and said, We will build sheepfolds here for our cattle."—Num., 32, 16*

**W**HEN the entire region east of Jordan had been thus swept clear of enemies, Moses prepared to send his people across the river into Palestine itself. But he had first to settle with the tribes of Reuben and Gad. These tribes "had a very great multitude of cattle," and the lands east of Jordan were pasture lands, just suited for vast herds to wander over. Therefore the chiefs of Reuben and Gad decided that they did not care for a share of the "promised land," they were well content to stay in this region already conquered. With much hesitation they suggested this to Moses.

At first the "servant of God" was horrified, for he thought this meant another rebellion and disobedience to God; but the chiefs assured him they had no thought of disobedience and no fear of following him. They offered to go themselves with their fighting men across Jordan, in fact to lead the way. Only they would leave their families and possessions behind; and when Palestine was conquered they would return to this region which so delighted them. In the end Moses consented to this arrangement. From this, however, it came to pass, in later years, that these tribes became separated from the race of Israel.









3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

5 They have corrupted themselves, their spot *is* not *the spot* of his children:<sup>1</sup> *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee;

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys<sup>2</sup> of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun<sup>3</sup> waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their

<sup>1</sup>This clause in the Revised Version reads, "they are not his children, it is their blemish." <sup>2</sup>The American Revision for "with the fat of kidneys of wheat," reads, "with the finest of the wheat." Also it begins the verse, "Butter of the herd, and milk of the flock." <sup>3</sup>Jeshurun is a poetical title of Israel, meaning "the up-right one."



end *shall be*: for they *are* a very forward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell,<sup>1</sup> and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.<sup>2</sup>

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter.

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine

<sup>1</sup>For "hell" the Revised Version reads "pit," the American Revision reads "Sheol." <sup>2</sup>Or "Our high hand, and not the Lord, hath done all this."





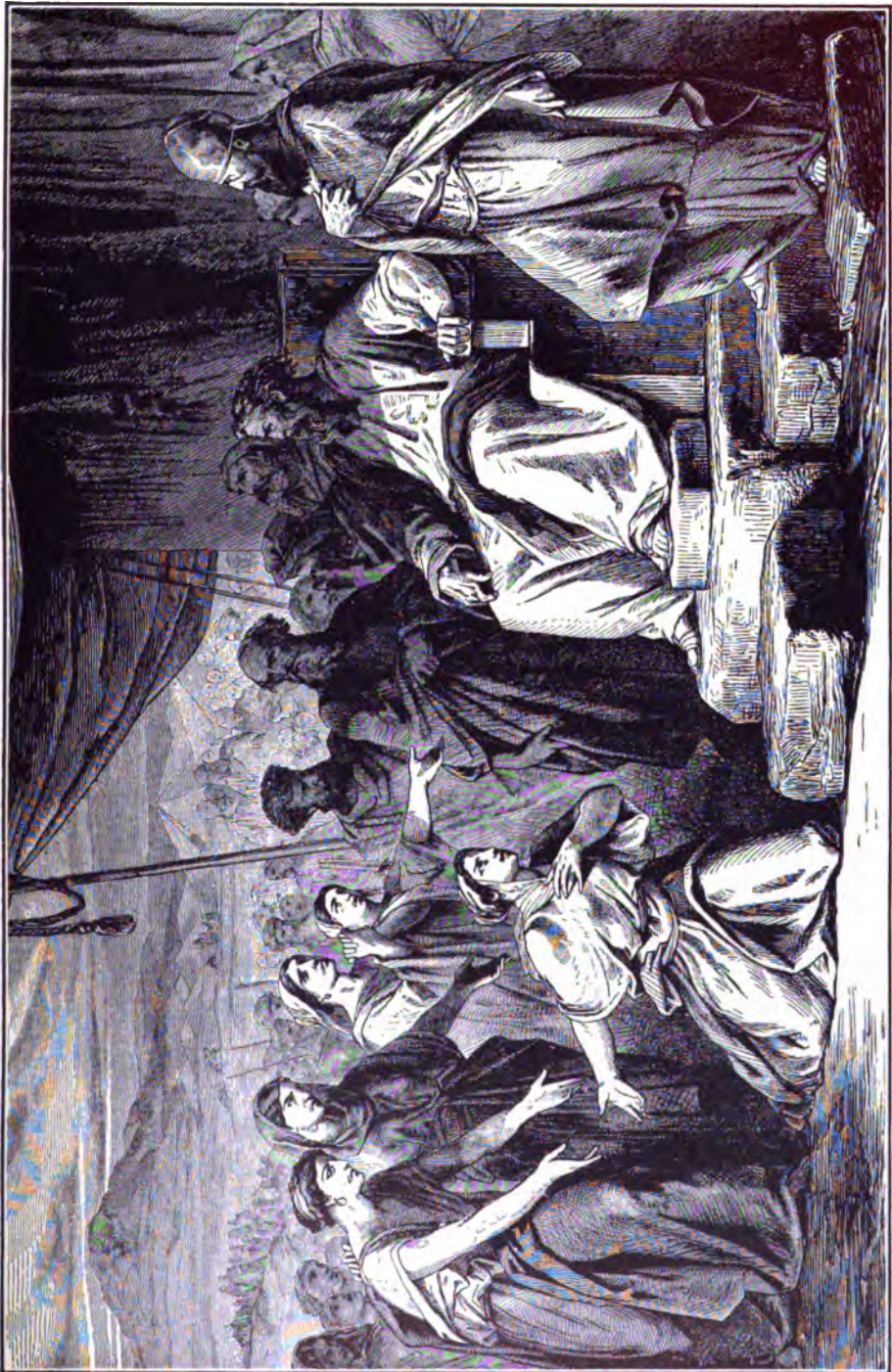
## The Daughters of Zelophehad

“*This is the thing which the Lord doth command concerning the daughters of Zelophehad.*”—Num., 36, 6.

**T**HE book of Numbers closes as it opens with a “numbering” of the men of Israel. This second count was taken as a preparation for entering the promised land, and it yielded as large a total as that former numbering at Sinai. Yet God had made good His threat, for not one of the men of the earlier counting was now left alive to enter Palestine, save only Joshua and Caleb, who had been promised entry. All the others had perished in the wilderness and the wars and the plagues. The present men had been all unborn, or youths under twenty, at the time of the great disobedience.

At this ceremony a legal point of great importance in Israel arose. The lands of Palestine were to be divided among the conquerors. Among the Hebrews property had hitherto been held only by males; women merely dwelled with their families. Now it happened that in one family, that of Zelophehad, all the males had perished, only his daughters remained. These came and appealed to Moses, saying that their father had been a good man and that his death should not be allowed to deprive them of their home and inheritance. So Moses decreed that in such cases the women should receive their father's share of all Israel's possessions, but must marry within their own tribe. With this important piece of legislation, the Book of Numbers ends.







of their drink offerings? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea<sup>1</sup> the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

## Chapter 33

<sup>1</sup> The majesty of God. <sup>6</sup> The blessings of the twelve tribes. <sup>26</sup> The excellency of Israel.



ND this *is* the blessing wherewith Moses the man of God blessed the children of Israel before his death.<sup>2</sup>

2 And he said, The LORD came from Sinai, and rose up

<sup>1</sup>Hoshea is the same as Joshua. <sup>2</sup>This chapter, all except the first verse, is given as a chant in the Revised Versions.

from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

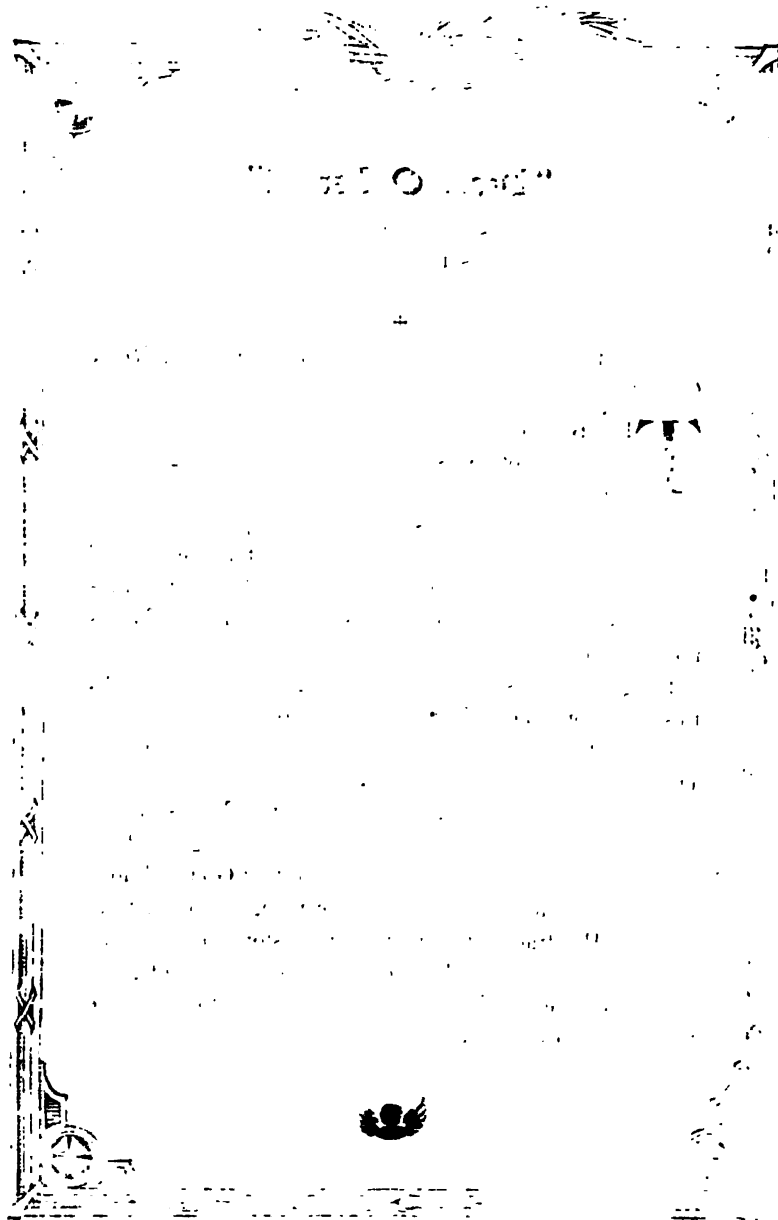
15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush:<sup>1</sup> let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

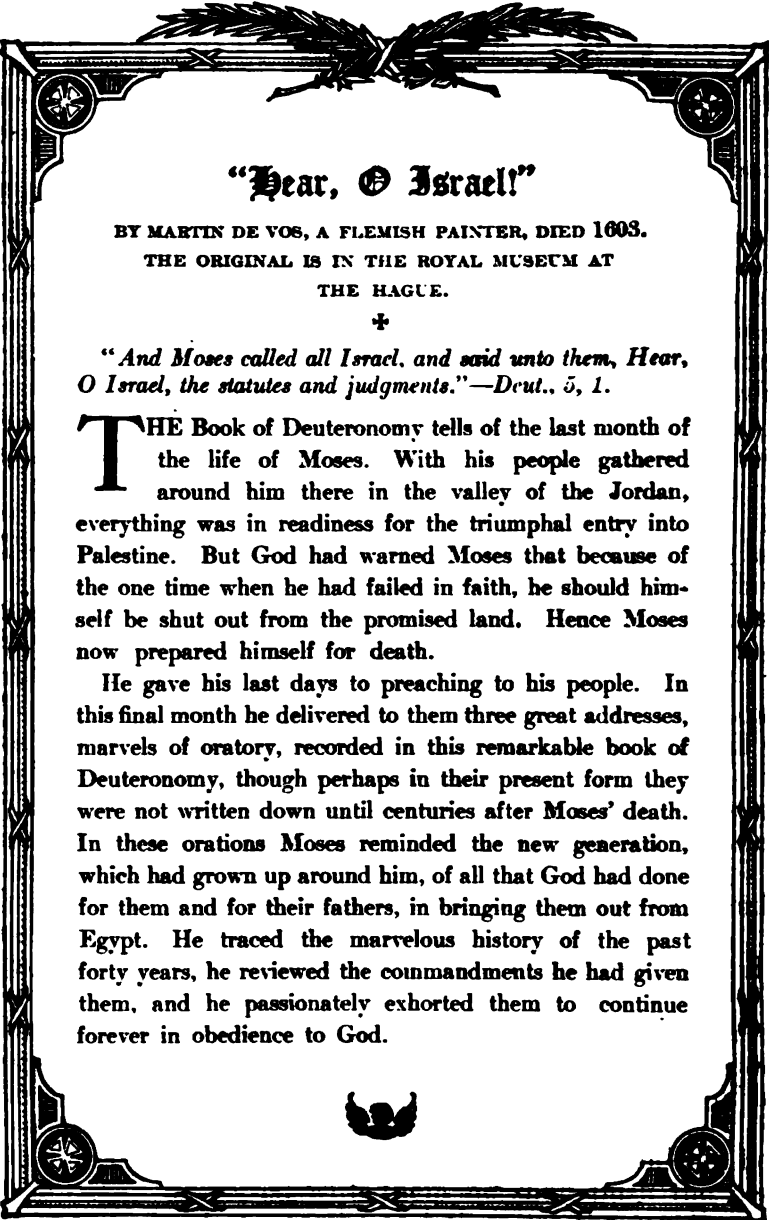
17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

<sup>1</sup>God appeared to Moses in a bush.







## "Hear, O Israel!"

BY MARTIN DE VOS, A FLEMISH PAINTER, DIED 1603.  
THE ORIGINAL IS IN THE ROYAL MUSEUM AT  
THE HAGUE.

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*"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments."—Deut., 5, 1.*

**T**HE Book of Deuteronomy tells of the last month of the life of Moses. With his people gathered around him there in the valley of the Jordan, everything was in readiness for the triumphal entry into Palestine. But God had warned Moses that because of the one time when he had failed in faith, he should himself be shut out from the promised land. Hence Moses now prepared himself for death.

He gave his last days to preaching to his people. In this final month he delivered to them three great addresses, marvels of oratory, recorded in this remarkable book of Deuteronomy, though perhaps in their present form they were not written down until centuries after Moses' death. In these orations Moses reminded the new generation, which had grown up around him, of all that God had done for them and for their fathers, in bringing them out from Egypt. He traced the marvelous history of the past forty years, he reviewed the commandments he had given them, and he passionately exhorted them to continue forever in obedience to God.





19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad, he dwelleth as a lion, and teareth the arm with<sup>1</sup> the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan, he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, *Let Asher be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass: and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

## Chapter 34

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

**A**ND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

<sup>1</sup>The Revised Version reads "yea, the crown" etc.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

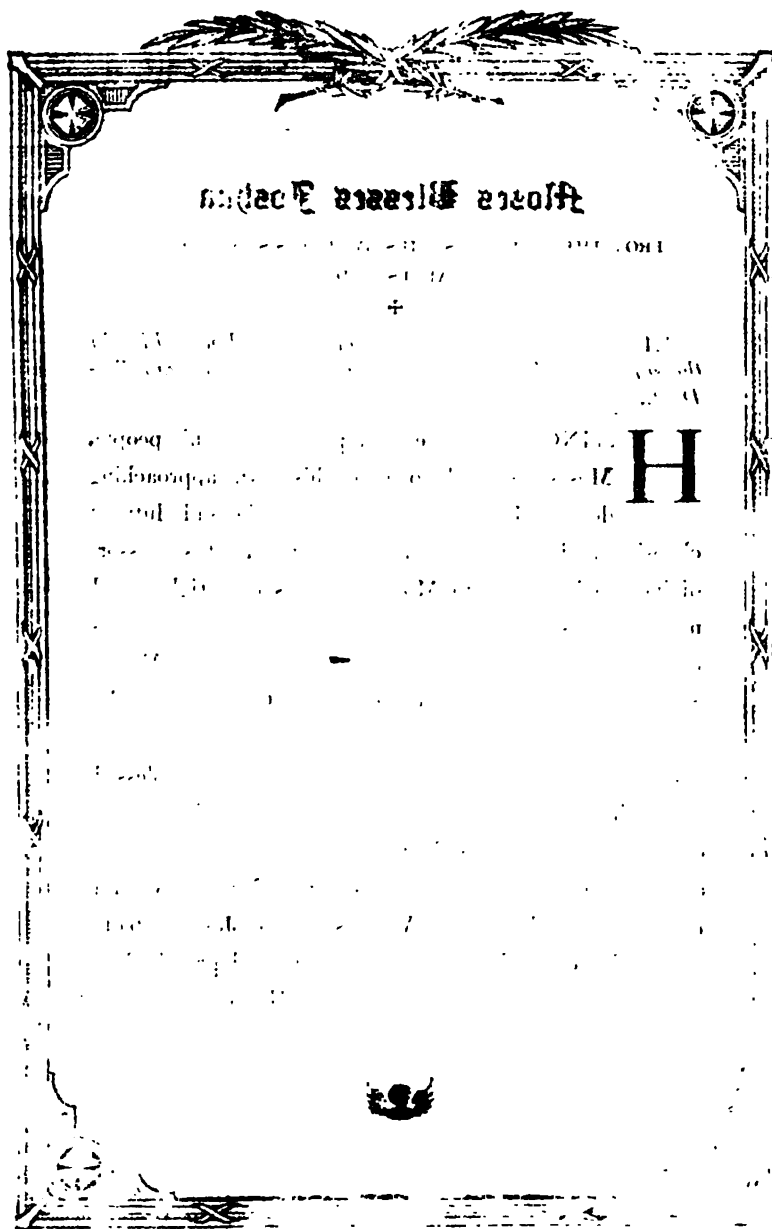
9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.







## Moses Blesses Joshua

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR VON  
CAROLSFELD.



*"And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage."—Deut., 31, 7.*

**H**AVING made an end of preaching to his people, Moses revealed to them his own approaching death. Then he went through the sad duty of choosing and proclaiming a successor. That successor, divinely pointed out to Moses, was his own right hand man, his personal attendant Joshua, the victor in Israel's first battle in the wilderness, the companion on Mount Sinai, the faithful spy, who, alone with Caleb, was to be admitted to the promised land.

Joshua knelt before Moses, and was solemnly blessed by him in presence of all the people. After this impressive ceremony was over, God Himself summoned Joshua to enter into the tabernacle side by side with Moses. Within the sanctuary the Divine Voice spake to Joshua, bade him lead the people across the Jordan, and promised to aid and encourage the new leader with His presence.













# Vocabulary

OF THE PROPER NAMES OCCURRING IN THE LAW OF MOSES, WITH  
THEIR ACCEPTED ENGLISH PRONUNCIATION AND THEIR ORIGINAL  
MEANING IN THE HEBREW, SO FAR AS KNOWN.

## A

**Aaron** (*ā'ron*), from *aharon'*, a mountain-  
eer, hence an enlightener.  
**Abarim** (*āb'a-rim*), the passages.  
**Abel** (*ā'bel*), vanity.  
**Abel-Mizraim** (*mīz'rā-īm*), the Egyptian  
mourning place.  
**Abel-Shittim**, the acacia meadow.  
**Abi-Asaph** (*ā-bī'ā-sāf'*), a father of gath-  
ering.  
**Abib** (*ā'bīb*), the month of green grain.  
**Abidah** (*ā-bī'-dā*), a father of knowledge.  
**Abidan** (*āb'ī-dān*), a father of judgment.  
**Abihu** (*ā-bī'hu*), one of whom he (God)  
is father.  
**Abimael** (*āb'i-mā'el*), father of Mael.  
**Abimelech** (*ā-bīm'ē-lēk*), the father of the  
king.  
**Abiram** (*ā-bī'rām*), a father of height, or  
of pride.  
**Abraham** (*ā'brā-hām*), father of a mul-  
titude.  
**Abram** (*ā'brām*), a father of height.  
**Accad** (*āk'kād*), fortress.  
**Ada** (*ā'dā*), ornament or beauty.  
**Adah** (*ā'dā*), the same as Ada.  
**Adam** (*ād'm*), red, hence the red ground.  
**Adbeel** (*ād-bē'ēl*), miracle of God.  
**Admah** (*ād'mah*), possibly means the  
beautiful city.  
**Adonikam** (*ād-o-nī'kam*), one whom the  
Lord sets up, or lord of the enemy.

**Ahiezer** (*ah'hī-ēz'ēr*), brother of help,  
hence helpful.  
**Ahihud** (*ah-hī'-ūd*), brother of renown.  
**Ahiman** (*ah-hī'-mān*), brother of a gift,  
hence liberal.  
**Ahira** (*ah-hī'rah*), brother of evil, hence  
unlucky.  
**Ahiram** (*ah-hī'rām*), brother of height,  
or of the high.  
**Ahisamach** (*ā-hīs'ā-māk*), brother of help.  
**Aholiab** (*ā-hō'li-āb*), the tent of his father.  
**Aholibamah** (*ā-hō'li-bā'mah*), tent of the  
height.  
**Ahuzzath** (*ā-hūz'zāth*), possession.  
**Aliah** (*ā-lī'ah*), possibly means evil.  
**Alian** (*ā-lī'an*), tall.  
**Almodad** (*āl-mō'dad*), meaning doubtful.  
**Almon-Diblathaim** (*āl'mōn-dīb-lā-thā'īm*).  
**Alush** (*ā'lush*).  
**Alvah** (*āl'vah*), the same as Aliah.  
**Alvan** (*āl'vān*), the same as Alian.  
**Amalek** (*ām'ā-lēk*), dweller in a valley.  
**Ammiel** (*ām'mī-ēl*), the people of God,  
or a friend of God.  
**Ammihud** (*ām'mī-hūd*), people of glory.  
**Amminadab** (*am-mīn'ā-dāb*), kindred of  
the prince.  
**Ammishaddai** (*ām'mī-shād'-dā'ī*), people,  
or servants of the Almighty.  
**Ammon** (*ām'mōn*), son of my kindred.  
**Ammonites** (*ām'mon-ītes*), the descend-  
ants of Ammon.

**Amorites** (*ām'ō-rites*), the descendants of Emor, fourth son of Canaan.

**Amram** (*ām'rām*), kindred of the high.

**Amraphel** (*ām'rah-fēl*), the keeper of the gods.

**Anah** (*ā'nah*), speech, or possibly grief.

**Ar** (*ahr*), a city.

**Arad** (*ā'rād*), a wild ass.

**Aram** (*ā'rām*), a high region.

**Ararat** (*ar'ā-rāt*).

**Arelī** (*ārē'lī*), heroic.

**Argob** (*ahr'gōb*), a heap of stones, stony.

**Arioch** (*ā'rē-ōk*), lion-like, venerable.

**Arkites** (*ahr'kites*), descendants of Canaan's seventh son.

**Arnon** (*ahr'nōn*), noisy.

**Arode** (*ā'rōd*), a wild ass.

**Arodi** (*ā'rō-dī*), same as Arod.

**Aroer** (*ār'ō-ēr*), a heath.

**Arphaxad** (*āhr-fāx'ād*), the fortress of the Chaldeans.

**Arvad** (*ahr'vād*), wandering.

**Asenath** (*ās'ē-nāth*), belonging to Neith, the Egyptian goddess.

**Ashdōth-Pisgah** (*āsh'dōth-pīz'gah*), the springs of Mount Pisgah.

**Asher** (*āsh'ēr*), happiness or prosperity.

**Ashkenaz** (*āsh'kē-nāz*).

**Ashtaroth-Karnaim** (*āsh'tā-rōth-cahr'nā-īm*), the two horned Ashtaroth, a goddess of the Philistines.

**Ashur** (*āsh'ūr*), blackness, or perhaps, happiness.

**Asshur** (*āsh'ūr*), a step.

**Asshurim** (*āsh'ūr-īm*), steps.

**Assir** (*ās'sir*), a prisoner.

**Atad** (*ā'tād*), a thorn.

**Ataroth** (*āt'tā-roth*), crowns.

**Avim** (*ā'vim*), the people of Hazerim, or ruins.

**Avith** (*āv'ith*), a city of Edom.

**Azmon** (*āz'mōn*), strong.

**Azzah** (*āz'zah*), the same as Gaza.

## B

**Baal** (*bā'āl*), master or lord.

**Baal-Meon** (*bā'āl-mē'ōn*), lord of the dwelling.

**Baal-Peor** (*bā'āl-pē'ōr*), lord of Mount Peor, see Peor.

**Baal-Zephon** (*bā'āl-zē'fon*), lord of the place of Zephon or Typhon, that is, lord of the North.

**Babel** (*bā'bēl*), confusion or muddling.

**Balaam** (*bā'lēm*), eater of the people, or from Bilam', a foreigner.

**Balak** (*bā'lāk*), empty.

**Bamoth** (*bā'mōth*), heights.

**Bashan** (*bā'shān*), fruitful soil.

**Bashan Havoth-Jair** (*bā'shan-hā'rōth-jā'ir*), Bashan of the huts (or villages) of Jair.

**Bashemath** (*bāsh'ē-māth*), fragrant.

**Becher** (*bē'kēr*), first born.

**Bedad** (*bē'dād*), separation.

**Beer-lahai-roi** (*bē'ēr-lah-hā'ē-roy*), the well of one who lives and sees me.

**Beeri** (*bē'rī*), of a fountain, or illustrious.

**Beeroth** (*bē-ē'roth*), wells.

**Beersheba** (*bē-ēr'shē-bah*), the well of the oath.

**Bela** (*bē'lah*), swallowed.

**Belah** (*bē'lah*), same as Bela.

**Ben-Ammi** (*bēn-ām'mī*), son of my people.

**Bene-Jaakan** (*bēn-ē-jā'ā-kin*), the sons of Jaakan.

**Benjamin** (*bēn-jā-mīn*), the son of the right hand.

**Benoni** (*bēn-ō'nī*), son of my pains.

**Beon** (*bē'on*), perhaps originally Beth Meon, the house of Meon.

**Beor** (*bē'or*), a torch.

**Bera** (*bē'rah*), a gift, or evil.

**Bered** (*bē'red*), hail.

**Beriah** (*bē-rī'ah*), son of evil.

**Bethel** (*bēth'ēl*), house of God.

**Beth-Jeshimoth** (*bēth-jēsh'ī-mōth*), house of desolations.

**Bethlehem** (*bēth'lē-hēm*), house of bread.

**Beth-Peor** (*bēth pē'ōr*), house of Peor.

**Bethuel** (*bē-thoo'ēl*), man of God.

**Bezaleel** (*bēz-ā-lē'ēl*), in the shadow of God.

**Bezer** (*bē'zēr*), possibly from *betser*, ore.

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## The Song of Moses

AFTER SIR FREDERICK LEIGHTON, PRESIDENT OF THE  
BRITISH ROYAL ACADEMY, DIED 1896.

+

*"Give ear, O ye heavens, and I will speak; and hear,  
O earth, the words of my mouth."—Deut., 32, 1.*

**H**AVING thus prepared each possible detail for the future of his people, Moses looked back over all the forty years that had passed, and his deep emotion burst forth in a great song, a death chant; for he knew his end was near. This marvelous song is full of praise of God. Its theme is always "I will publish the name of the Lord." It describes His power and His blessings upon Israel, and the vengeance He had taken. "To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

Then the song closes in a great outcry of joy at His strength and, last of all, His mercy. "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."







**Birsha** (*bīr'shā*), son of evil.  
**Bozrah** (*bōz'rah*), an inclosure.  
**Bukki** (*būk'kī*), a waster.  
**Buz** (*büz*), contempt.

## C

**Cain** (*kān*), mine, my possession, or a lance.  
**Cainan** (*kā'nān*), possessor.  
**Calah** (*kā'lah*), strength in age.  
**Caleb** (*kā'lēb*), a dog, or a hero.  
**Calneh** (*kāl'nē*), a fortified house.  
**Canaan** (*kā'nan*), low land.  
**Caphtor** (*kāf'tōr*), a bunch or knob.  
**Caphtorim** (*kāf'tō-rīm*), the people of Caphtor, the Philistines.  
**Carmi** (*kahr'mī*), a vine dresser.  
**Carmites** (*kahr'mīs*), descendants of Carmi.  
**Casluhim** (*kās'loo'im*), hopes of life.  
**Chaldea** (*kāl-dē'ā*), called Kasdim by the Hebrews.  
**Chedorlaomer** (*kēd'ōr-lā'ō-mēr*), possibly the binding of a sheaf.  
**Chemosh** (*kē'mōsh*), the subduer.  
**Chinneroth** (*kīn'nē-rōth*), a lyre.  
**Chislon** (*kīs'lōn*), confidence.  
**Chittim** (*kī'tīm*), those<sup>4</sup> who bruise.  
**Cozbi** (*kōz'bī*), false.  
**Cush** (*kūsh*), blackness.

## D

**Damascus** (*dā-mās'kūs*), in Hebrew, Dammesek, activity.  
**Dan** (*dān*), a judge.  
**Dathan** (*dā'thān*), of a spring.  
**Deborah** (*dēb'ō-rā*), a bee.  
**Dedan** (*dē'dān*).  
**Deuel** (*deu'ēl*), the invocation of God, or friend of God.  
**Deuteronomy** (*deu'tēr-ōn'ō-mē*), the second telling of the law.  
**Diblathaim** (*dīb-lāth-ā'im*), two cakes.  
**Dibon** (*dī'bōn*), pining.  
**Dibri** (*dīb'rī*), possibly means eloquent.  
**Diklah** (*dīk'lā*), palm tree.  
**Dinah** (*dī'nā*), judged, vindicated.

**Dinhabah** (*dīn-hah'bā*), a robber's den.  
**Dishan** (*dī'shān*), an antelope.  
**Dishon** (*dī'shōn*), same as Dishan.  
**Dodanim** (*dōd'ā-nīm*), leaders.  
**Dophkah** (*dōf'kā*), a knocking.  
**Dothan** (*dō'thān*), two cisterns.  
**Dumah** (*dū'mā*), silence.

## E

**Ebal** (*ē'bāl*), a stone.  
**Eber** (*ē'bēr*), beyond.  
**Ebronah** (*ēb-rō'nā*), passage over.  
**Edar** (*ē'dar*), a flock.  
**Eden** (*ē'dēn*), delight.  
**Edom** (*ē'dōm*), red.  
**Edomites** (*ē'dōm-īts*), descendants of Edom.  
**Egypt** (*ē'jīpt*).  
**Ehi** (*ē'hī*), probably same as Ahi, my brother.  
**Eker** (*ē'kēr*), uprooted, hence a foreigner.  
**Elah** (*ē'lah*), an oak or terebinth.  
**Elam** (*ē'lām*), probably age.  
**Elath** (*ē'lāth*), trees.  
**Eldaah** (*ēl'dah-ā*), one God has called.  
**Eldad** (*ēl'dad*), one God has loved.  
**Elealeh** (*ēl-ē'ā-lē*), to which God has ascended.  
**Eleazar** (*ēl-ē-ā'zēr*), one God has helped.  
**El-Elohe-Israel** (*ēl-ēl-ō'hā-īs'rā-el*), God the God of Israel.  
**Eliab** (*ē'lī-āb*), God is his father.  
**Eliasaph** (*ēl-ī-ā-sāf*), one God has added.  
**Elidad** (*ēl-ī'dād*), same as Eldad.  
**Eliezer** (*ēl-ī-ē'zēr*), one God has helped.  
**Elim** (*ē'līm*), trees.  
**Eliphaz** (*ēl'ī-fāz*), God is his strength.  
**Elishama** (*ēl-īsh-ā-mā*), one God has heard.  
**Elisheba** (*ēl-īsh-ē-bā*), God is her oath.  
**Elizaphan** (*ēl-īz-ā-fān*), one God has protected.  
**Elizur** (*ē-lī-zūr*), God is his rock.  
**Elkanah** (*ēl-kā'nā*), one God created.  
**Ellasar** (*ēl'ā-sahr*), the oak of Assyria.  
**Elon** (*ē'lōn*), an oak.



**El-Paran** (ĕl-pā'rān), the oak of Paran.  
**Emims** (ĕ'mīms), terrors.  
**Enan** (ĕ'nān), having eyes.  
**Enmishpat** (ĕn'mīsh'pāt), fountain of judgment.  
**Enoch** (ĕ'nōk), initiated or dedicated.  
**Enos** (ĕ'nos), a man or a multitude.  
**Ephah** (ĕ'fah), gloom.  
**Ephod** (ĕ'phōd), an ephod.  
**Ephraim** (ĕ'frā-īm), doubly fruitful.  
**Ephron** (ĕ'frōn), possibly means fawn-like.  
**Er** (ĕr'), awake.  
**Eran** (ĕ'rān), watchful.  
**Erech** (ĕ'rĕk), length.  
**Esau** (ĕ'saw), hairy.  
**Esek** (ĕ'sĕk), contention.  
**Eshcol** (ĕsh'kōl), a bunch.  
**Etham** (ĕ'tham), boundary of the sea.

## G

**Gad** (gād'), a troop or a fortune.  
**Gaddi** (gād'dī), my troop, or fortunate.  
**Gaddiel** (gād'dī-ĕl), a fortune from God.  
**Galeed** (gāl'ĕ-ĕd), heap of witness.  
**Gaza** (gā'zā), strong.  
**Genesis** (jĕn'ĕ-sīs), beginning.  
**Gerar** (jĕ'rār), a lodging place.  
**Gerizim** (jĕr'ĕ-zīm).  
**Gershom** (jĕr'shōm), expulsion.  
**Gershon** (jĕr'shōn), the same as Gershom.  
**Geuel** (geu'ĕl), elevation of God.  
**Gideon** (jīd-ĕ-ō'nī), a tree-feller.  
**Gihon** (jī'hon), a stream.  
**Gilead** (jīl'ĕ-ād), the mass of testimony.  
**Girgashites** (jīr'gāsh-īts).  
**Golan** (gō'lān), exile.  
**Gomer** (gō'mer), perfection or heat, passion.  
**Gomorra** (gō-mōr'rā), submersion.  
**Goshen** (gō'shĕn), frontier.  
**Gudgodah** (gūd-gō'dā), thunder.

## H

**Hagar** (hā'gahr), flight, or a stranger.  
**Ham** (ham'), hot.

**Hamor** (hā'mor), an ass.  
**Haran** (hā'rān), mountaineer.  
**Hashmonah** (hāsh-mō'nā), fatness.  
**Havilah** (hāv'ī-lā), terror.  
**Havoth-Jair** (hāv'ōth-jā'ir), hovels or villages of Jair.  
**Hazeroth** (hāz'ĕ-rōth), villages.  
**Heber** (hĕ'bĕr), a community.  
**Hebrews** (hĕ'brews), descendants of Eber.  
**Hebron** (hĕ'brōn), a community.  
**Heth** (hĕth'), dread.  
**Hezron** (hĕz'rōn), sheltered or blooming.  
**Hiddekel** (hīd'dĕ-kĕl), swift-darting.  
**Hivites** (hī'vīts), possibly means tent-dwellers, villagers.  
**Hobab** (hō'bāb), beloved.  
**Hobah** (hō'bā), a hiding place.  
**Hoglah** (hōg'lā), a partridge.  
**Hor** (hōr'), the mountain.  
**Horeb** (hōr'ĕb), dry.  
**Hor-hagidgad** (hōr-hā-gīd'gād), mount of thunder.  
**Horites** (hō'rīts), dwellers in caves.  
**Hormah** (hōr'mā), dedicated.  
**Hoshea** (hō-shĕ'ā), salvation.  
**Hur** (hūr), a hole or prison.

## I

**Irad** (ī'rād), a runner.  
**Isaac** (ī'zāk), I laugh.  
**Iscah** (ī'skah), a spy.  
**Ishbak** (īsh'bāk), leaving.  
**Ishmael** (īsh'mā-ĕl), one whom God hears.  
**Israel** (īz'rā-ĕl), the prince who prevails with God.  
**Ithamar** (īth'ā-mar), coast of palm trees.

## J

**Jaakan** (jā'ā-kān), one who takes by force.  
**Jaalam** (jā'ā-lām), one who conceals.  
**Jabal** (jā'bāl), a stream.  
**Jabbok** (jāb'bōk), a pouring out.  
**Jachin** (jā'kīn), firm.  
**Jacob** (jā'kōb), one who supplants.

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## Moses Sees the Promised Land

FROM THE WORK OF THE GERMAN KUNSTANSTALT OF  
THE EARLY NINETEENTH CENTURY.

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*"I have caused thee to see it with thine eyes, but thou shalt not go over thither."—Deut., 34, 4.*

**N**OW did Moses know that his end was at hand. He gave to the elders the tablets on which was written God's law, and bade them preserve these shrined within the ark forever. He delivered his final warning and extended his blessing over all his people in passionate words of love. Then he bade them farewell amid their weeping and lamentation. He was a hundred and twenty years old, but "his eye was not dim, nor his natural force abated." Sturdily and serenely he turned his face away from the nation which he had made, and following a divine command, set forth alone upon foot, out into the wilderness.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord shewed him all the land. . . . And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

That one solitary sin in the desert had debarred the leader from the promised land. Yet he felt that in this also, God was just, and he uttered no complaint.





**Jahaz** (*jā'hāz*), a place trodden on.  
**Jahleel** (*jah'lēl*), hoping in God.  
**Jahzeel** (*jah'zēl*), allotted by God.  
**Japheth** (*jā'fēth*), wide-spreading.  
**Jared** (*jā'rēd*), descent.  
**Jasher** (*jā'shēr*), upright.  
**Javan** (*jā'vān*), clay.  
**Jebusites** (*jēb'ūs-īs*), descendants of Jebus. Jebus means a place trodden down.  
**Jegar-Sahadutha** (*jē'gahr-sah-hā-dū'thā*), the heap of testimony.  
**Jehovah-Jireh** (*jē-hō'vā-jī'rē*), the Lord will provide.  
**Jehovah-Nissi** (*jē-hō'vā-nīs'sī*), the Lord my banner.  
**Jemuel** (*jēm-ū'ēl*), daylight of God.  
**Jephunneh** (*jē-fūn'nē*), nimble.  
**Jericho** (*jēr'ī-kō*), place of fragrance.  
**Jerusalem** (*jē-rū'sā-lēm*), dwelling of peace.  
**Jeshanah** (*jēsh-ā'nā*).  
**Jeshurun** (*jēsh'ū-rūn*), upright.  
**Jethro** (*jē'thrō*), excellence.  
**Jezer** (*jē'zēr*), formation.  
**Jidlaph** (*jīd'lāf*), tearful.  
**Jimnah** (*jīm'nā*), good fortune.  
**Jobab** (*jō'bāb*), a desert.  
**Jochebed** (*jōk'ē-bēd*), God is her glory.  
**Jogbehah** (*jōg'bē-hā*), lofty.  
**Jokshan** (*jōk'shān*), snarer.  
**Joktan** (*jōk'tān*), small.  
**Joseph** (*jō'zēf*), increaser.  
**Joshua** (*jōsh'ū-ā*), saver.  
**Jotbatha** (*jōt'bā-thā*), goodness.  
**Judah** (*jū'dā*), celebrated or praise of the Lord.

## K

**Kadesh** (*kā'dēsh*), a holy place.  
**Kadmonites** (*kād'mōn-īts*), people of the east.  
**Kedar** (*kē'dahr*), black-skinned.  
**Kedemah** (*kēd'ē-mā*), eastward.  
**Kehelathah** (*kē-hēl'ā-thā*), an assembly.  
**Kemuel** (*kēm'ū-ēl*), assembly of God.  
**Kenaz** (*kē'nāz*), hunting.

**Kenites** (*kēn'īts*), dwellers in nests.  
**Kenizzites** (*kēn'iz-īts*).  
**Keturah** (*kē-tū'rā*), incense.  
**Kibroth-Hattaavah** (*kīb'rōth-hāt-tā'ā-vah*), the graves of lusting.  
**Kirjathaim** (*kēr-jāth-ā'im*), the two cities.  
**Kirjath-Arba** (*kēr-jāth-ahr'bā*), city of Arba.  
**Kirjath-Huzoth** (*kēr-jāth-hū'zōth*), city of streets.  
**Kohath** (*kō'hāth*), an assembly.  
**Korah** (*kōrā*), ice.

## L

**Labar** (*lā'bān*), white or bright.  
**Lahairoi** (*lah-hī'roy*), one who lives and sees me.  
**Lamech** (*lā'mēk*), an overthrower or a vigorous youth.  
**Leah** (*lē'ā*), wearied.  
**Lehabim** (*lē'hā-bīm*), flames.  
**Letushim** (*lē-tū'shīm*), hammered.  
**Leummim** (*lē-ūm'mīm*), peoples.  
**Levi** (*lē'vī*), joined.  
**Levites** (*lē'vīts*), descendants of Levi.  
**Libni** (*līb'nī*), white.  
**Lot** (*lōt'*), a covering.  
**Lud** (*lūd*), possibly means stripe.  
**Ludim** (*lū'dīm*), descendants of Mizraim.

## M

**Maachah** (*mā'ā-kah*), oppression.  
**Machir** (*mā'kīr*), sold.  
**Machpelah** (*māk-pē'lā*), a doubling.  
**Madai** (*mād'ī*), a mede, or middle land.  
**Magog** (*mā'gōg*), region of Gog.  
**Mahalaleel** (*mā'hāl'ā-lēl*), praise of God.  
**Mahalath** (*mā'hā-lāth*), smoothness, or a lyre.  
**Mahanaim** (*mā-hā-nā'im*), camps.  
**Mahlah** (*mah'lā*), disease.  
**Mahli** (*mah'li*), sickly.  
**Mamre** (*mām'rē*), fruitfulness.  
**Manasseh** (*mā-nās'sē*), forgetting.  
**Marah** (*mā'rā*), bitterness.  
**Mash** (*māsh'*), possibly means drawn out.  
**Medad** (*mē'dād*), low.

**Medan** (*mē'dān*), stripe.  
**Mehujael** (*mē-hū'jā-ēl*), smitten by God.  
**Melchizedec** (*mēl-kiz'ē-dēk*), king of righteousness.  
**Meribah** (*mē'ri-bā*), chiding.  
**Meshech** (*mē'shēk*), drawing out.  
**Methuselah** (*mē-thū'sē-lā*), man of the dart or arrow.  
**Midian** (*mīd'ī-ān*), stripe.  
**Migdol** (*mīg'dōl*), a tower.  
**Milcah** (*mīl'kah*), advice.  
**Miriam** (*mīr'ī-ām*), rebellion.  
**Misrael** (*mīsh'ā-ēl*), entreaty.  
**Mizpeh** (*mīz'pē*), a watch tower.  
**Mizraim** (*mīz-rā'im*), sorrow.  
**Moab** (*mō'āb*), seed of the father.  
**Molech** (*mō'lēk*), king.  
**Moreh** (*mō'rē*), high oak.  
**Mosera** (*mō-sēr'ā*), discipline.  
**Moses** (*mō'zez*), from the water.

## N

**Naamah** (*nā'ā-mā*), pleasant.  
**Naashon** (*nā-āsh'ōn*), an enchanter.  
**Nadab** (*nā'dāb*), liberal.  
**Nahbi** (*nah'bē*), hidden.  
**Nahor** (*nā'hōr*), snorting.  
**Nahshon** (*nah'shōn*), same as Naashon.  
**Naphtali** (*nāf'thā-lī*), my wrestling.  
**Nebaioth** (*nē-bī'ōth*), heights.  
**Nebo** (*nē'bō*), the head.  
**Nemuel** (*nē-mū'ēl*), spread by God.  
**Nimrah** (*nīm'rā*), clear, pure.  
**Nimrod** (*nīm'rōd*), a rebel or lord.  
**Noah** (*nō'ā*), rest.  
**Nod** (*nōd'*), banishment.  
**Nun** (*nūn'*), a fish.

## O

**Obal** (*ō'bāl*), perhaps means bare.  
**Ocran** (*ōk'rān*), afflicted.  
**Og** (*ōg*), long necked, gigantic.  
**Onan** (*ō'nān*), strong.  
**Ophir** (*ōf'īr*), abundance.

## P

**Padan-Aram** (*pā'dān-ā'rām*), the fertile plain of Aram or Syria.

**Pagiel** (*pā'jē-ēl*), event of God.  
**Palestine** (*pāl'ēs-tēn*), land of the Philistines.  
**Palti** (*pāl'tē*), my deliverance.  
**Paltiel** (*pāl-tē'ēl*), deliverance of God.  
**Paran** (*pā'rān*), place of caves.  
**Pathrusim** (*pāth-rū'īm*), descendants of Pathros or the south folk.  
**Pau** (*pā'ū*), bleating.  
**Pedahzur** (*pēd'ā-zūr*), one preserved by the rock or God.  
**Peleg** (*pē'lēg*), division.  
**Peleth** (*pē'lēth*), swiftness.  
**Peniel** (*pē-nī'ēl*), the face of God.  
**Peor** (*pē'ōr*), a cleft.  
**Perizzites** (*pēr'iz-its*), many mean farmers.  
**Pethor** (*pē'thōr*), a table.  
**Pharaoh** (*fā'rō*), the king or the sun.  
**Pharez** (*fā'rēz*), a breach.  
**Phichol** (*fī'kōl*), commanding all or mouth of all.  
**Phinehas** (*fīn'nē-ās*), mouth of brass.  
**Phut** (*fūt'*), afflicted.  
**Pihahiroth** (*pī-hā-hī'rōth*), the place of grasses.  
**Pildash** (*pīl'dāsh*), possibly means flame.  
**Pisgah** (*pīz'gah*), the heights.  
**Pison** (*pī'sōn*), overflowing.  
**Pithom** (*pī'thōm*), a narrow place.  
**Potiphar** (*pōt'ī-fahr*), belonging to the sun.  
**Potiphara** (*pōt'ī-fē'rā*), same as Potiphar.  
**Punon** (*pū'nōn*), darkness.  
**Putiel** (*pū'tī-ēl*), afflicted by God.

## R

**Raamah** (*rā'ā-mah*), a trembling.  
**Rabbah** (*rāb'bā*), a great city.  
**Rabbath-Moab** (*rāb'bāth-mō'āb*), the city of Moab.  
**Rachel** (*rā'chēl*), a ewe.  
**Raguel** (*rā-gū'ēl*), a friend of God.  
**Rameses** (*rā-mē'sēs*), son of the sun.  
**Ramoth** (*rā'mōth*), heights.  
**Rebekah** (*rē-bēk'ā*), a noosed cord.  
**Rehob** (*rē'hōb*), a broad street.







## The Death of Moses

BY BERNHARD PLOCKHORST, A CONTEMPORARY  
GERMAN ARTIST NOTED FOR HIS PICTURESQUE  
BIBLICAL PAINTINGS.

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*"So Moses the servant of the Lord died there in the land of Moab."—Deut., 34, 5.*

**H**AVING gazed upon the land of promise, Moses departed from life there upon the summit of Pisgah, being alone with God. The exact manner of his death no man knows, but we are told that God Himself buried this loyal servant "in a valley in the land of Moab." "But no man knoweth of his sepulchre unto this day."

Eastern legend has seized upon this mystery, as upon so many of the incidents of Moses' life, and enlarged upon it. The apocryphal epistle of Jude tells of the struggle of the Archangel Michael against the powers of evil for possession of Moses' body. The Hebrew tell also how Gabriel, the angel of death, approached Moses but dared not take possession of him, so wonderful was the reflected glory of God shining from the prophet's face. Finally Moses consented to pass from earth as in a dream, and be borne heavenward.

These legends must not however be confused with the biblical story. Their fantasy belittles rather than increases the glory of this greatest of all the servants of the Lord.







**Rehoboth** (*rē'hō-bōth*), broad streets or places.

**Rephaim** (*rē-fā'im*), giants.

**Rephidim** (*rēf'i-dīm*), resting places.

**Resen** (*rē'sēn*), a bridle.

**Reu** (*rē'ū*), a friend.

**Reuben** (*rū'bēn*), behold a son.

**Reuel** (*rē-ū'ēl*), a friend of God.

**Reumah** (*rū'mā*), high.

**Riphath** (*rī'fath*), possibly means spoken.

## S

**Sabtechah** (*sāb'tē-kah*), dark colored.

**Salah** (*sā'lā*), sent, or a javelin.

**Salem** (*sā'lēm*), peace.

**Salim** (*sā'līm*), same as Salem.

**Sarah** (*sā'rā*), a princess.

**Sarai** (*sā'rā*), perhaps means contending.

**Seba** (*sē'bā*), a man.

**Seir** (*sē'ir*), prickly.

**Serah** (*sē'rah*), overflowing.

**Sered** (*sē'rēd*), fear.

**Serug** (*sē'rūg*), a branch.

**Seth** (*sēth*), compensation.

**Sethur** (*sē'thūr*), hidden.

**Shammah** (*shām'ah*), desolation.

**Shammua** (*shām-ū'ā*), renowned.

**Shaphat** (*shā'fāt*), a judge.

**Shaul** (*shā'ul*), asked.

**Shaveh** (*shā'vē*), a plain.

**Sheba** (*shē'bā*), an oath.

**Shechem** (*shē'kēm*), a ridge or shoulder.

**Shedeur** (*shēd'ē-ūr*), darting light.

**Shelah** (*shē'lah*), peace.

**Sheleph** (*shē'lēf*), drawing out.

**Shelomith** (*shēl'ō-mīth*), peaceful.

**Shelumiel** (*shē-lū'mī-ēl*), peace of God.

**Shem** (*shēm'*), a name.

**Shemida** (*shē-mī'dā*), fame of wisdom.

**Shemuel** (*shē-mū'ēl*), heard by God.

**Shenir** (*shē'nīr*), a coat of armor.

**Shepham** (*shēf'ām*), a bare land.

**Shillum** (*shāl'ām*), retribution.

**Shiloh** (*shī'lō*), peace.

**Shimron** (*shīm'rōn*), a watch post.

**Shinar** (*shī'nahr*), perhaps means land of the two rivers.

**Shiphrah** (*shīf'rah*), brightness.

**Shiptan** (*shīf'tān*), judicial.

**Shittim** (*shīt'im*), acacia trees.

**Shopnan** (*shō'fān*), extension.

**Shua** (*shū'ā*), a cry, or wealth.

**Shuah** (*shū'ah*), a pit.

**Shuham** (*shū'hām*), a pit-digger.

**Shuni** (*shū'nī*), peaceful or fortunate.

**Shur** (*shūr'*), a wall.

**Sibmah** (*sīb'mah*), coolness.

**Siddim** (*sīd'dīm*), open plains.

**Sidon** (*sī'dōn*), a fishery.

**Sihon** (*sī'hōn*), sweeping away, or a warrior.

**Simeon** (*sīm'ē-ōn*), hearing.

**Sinai** (*sī'nī*), the bush of God.

**Sion** (*sī'ōn*), high.

**Sodi** (*sō'dī*), intimate.

**Sodom** (*sōd'ōm*), burning.

**Succoth** (*sūk'hōth*), booths.

**Susi** (*sū'sī*), a horseman.

## T

**Taberah** (*tā-bē'rā*), a burning.

**Tahan** (*tā'hān*); probably means a camp.

**Talmai** (*tāl'mī*), furrowed.

**Tamar** (*tā'mahr*), a palm tree.

**Tarshish** (*tahr'shīsh*), hard.

**Tebah** (*tē'bā*), slaughter.

**Tema** (*tē'mā*), the south or the desert.

**Teman** (*tē'man*), to the south.

**Terah** (*tē'rā*), turning or a station.

**Teraphim** (*tēr'ā-fīm*), nourishers, household gods.

**Timna** (*tīm'nah*), restraint.

**Tirzah** (*tīr'zah*), delight.

**Togarmah** (*tō-gahr'mā*).

**Tola** (*tō'lā*), a worm.

**Tophel** (*tō'fēl*), mortar.

**Tubal** (*tū'bāl*), possibly means flowing forth.

**Tubal-Cain** (*tū'bāl-kān*).

## U

**Ur** (ūr'), fire or light.

**Uri** (ū'ri), fiery.

**Urim and Thummim** (ū'rim, thūm'im), light and truth.

**Uz** (ūz'), sandy soil.

**Uzal** (ū'zāl), a wanderer or separate.

**Uzziel** (ūz'zī-ēl), the might of God.

## V

**Vophsi** (vōf'sī), added or rich.

## Z

**Zaavan** (zā'ā-vān), unquiet.

**Zamzummims** (zām-zūm'ims), noisy people.

**Zaphnath-Paaneah** (zāf'nāth-pā-ā-nē'ā), detector of secrets, or possibly a sustainer of life.

**Zarah** (zā'rā), the rising light.

**Zared** (zā'rēd), luxuriant growth.

**Zebulun** (zēb'ū-lūn), a dwelling.

**Zedad** (zē'dād), mountain slope.

**Zelophehad** (zē-lō'fē-hād), possibly means first born.

**Zepho** (zē'fō), a watch tower.

**Zephon** (zē'fōn), watch.

**Zerah** (zē'rah), rising.

**Zibeon** (zīb'ē-ōn), a robber.

**Zillah** (zīl'lah), a shadow.

**Zilpah** (zīl'pah), a falling.

**Zimran** (zīm'rān), famed for song.

**Zimri** (zīm'rī), my song.

**Zin** (zīn'), a low palm tree.

**Zippor** (zīp'pōr), a small bird.

**Zipporah** (zīp-pō'rā), feminine of Zippor.

**Zithri** (zīth'rī), protection of God.

**Zoan** (zō'ān), low.

**Zoar** (zō'ār), smallness.

**Zohar** (zō'hahr), whiteness.

**Zophim** (zō'fīm), watchers.

**Zur** (zūr'), a rock.

**Zurishaddai** (zū'rī-shād'i), God, my rock.

**Zuzims** (zū'zīms), prominent people or giants.



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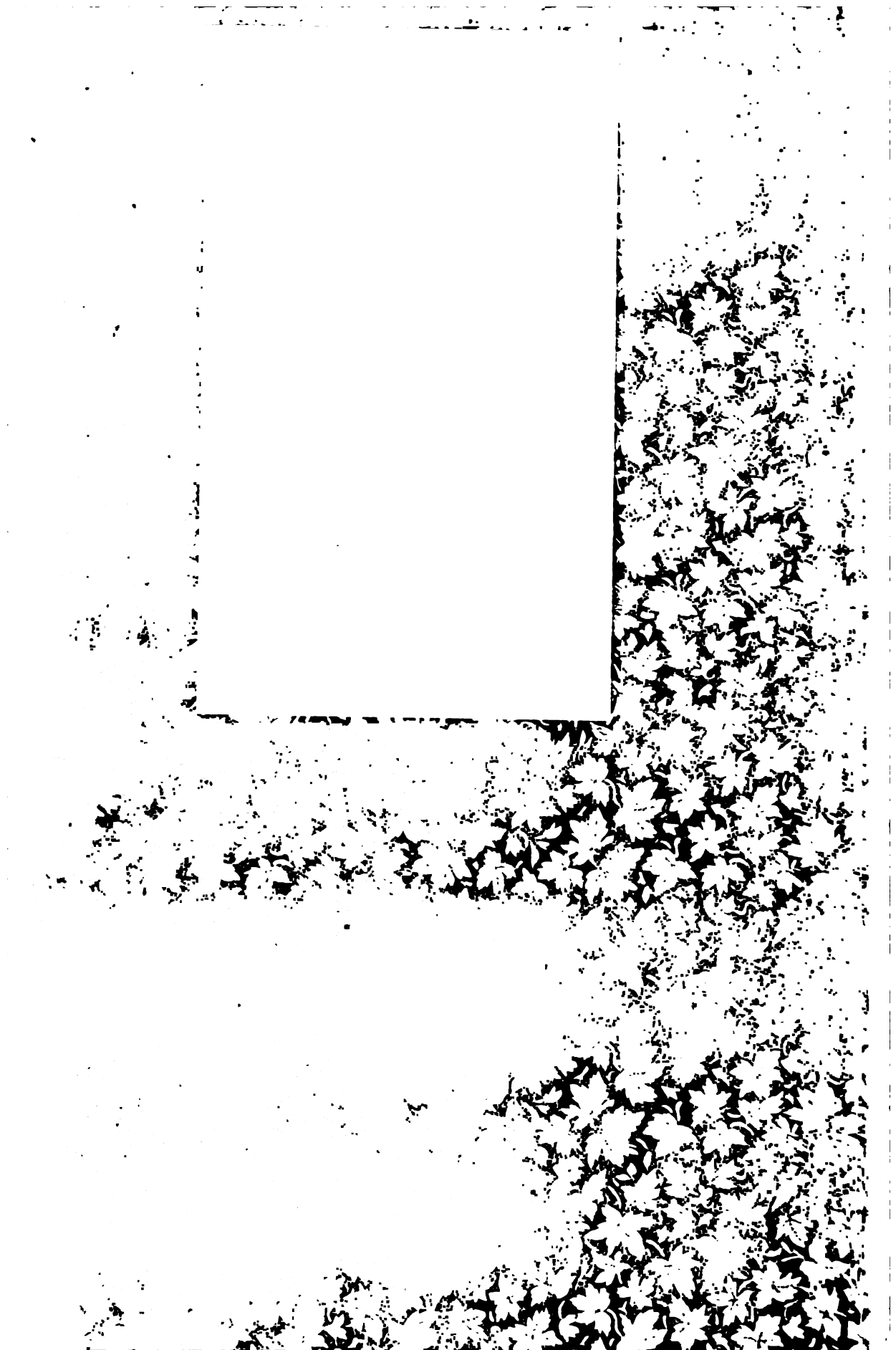
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